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AS MUCH FOR FOREIGN MISSIONS AS FOR HOME MISSIONS.

Some churches have adopted what is known as the "budget plan" for missions. In such a case it is the judgment of good friends of all missions that there should be an equal division of such budget—one half for Foreign Missions and one half for all Home Missions. The following reasons may be given for this ratio:

1. It is the ratio quite generally recognized. The Methodist Church gives 55% for Foreign Missions and 45% for Home. The Presbyterian Church gives 50% for each. The Baptists, 55% for Foreign. The Congregationalists, 50% for Foreign, and the Laymen's Missionary Movement in its great campaign throughout the country insists upon at least 50%¹ for Foreign Missions.

2. It is believed that the above ratio for Foreign Missions is only fair because of the great scope of such work. The Foreign Society, for example, does for the heathen world what all our home agencies do for America—Benevolent Work, Church Extension, Educational, Evangelistic, Publication, etc.

3. It is believed that 50% for Foreign Missions is no more than just because of the bigness of the Foreign Missionary task. There are a billion people in the world who have never heard of Christ. They constitute the Foreign Missionary responsibility.

4. The proportion of our giving to the work in foreign lands is now so small that it would seem to be little less than criminal to give a smaller percentage. The Disciples spend about ten millions annually for work in America, including all the home expense, and besides a million and a quarter of people give their lives to America.

5. Many of our most successful preachers believe that the 50% ratio is just and right. We might quote such men as C. J. Tannar, T. L. Lowe, W. H. Book, E. A. Cole, C. G. Kindred, George W. Knepper, C. S. Medbury, W. S. Priest, and many others.

In making a proper division of the budget funds, beginning in January, we are sure that the churches will give the great world-work a square deal.

Financial Exhibit.

The following reveals the receipts during the month of October compared with the receipts for the corresponding month last year:

	1913	1914	GAIN.
Contributions from Churches	65	87	22
Contributions from Sunday-schools..	34	66	32
Contributions from C. E. Societies..	59	41	18*
Contributions from Individuals and Million-Dollar-Campaign Fund	50	58	8
Amounts	\$7,434 82	\$17,143 43	\$9,708 61

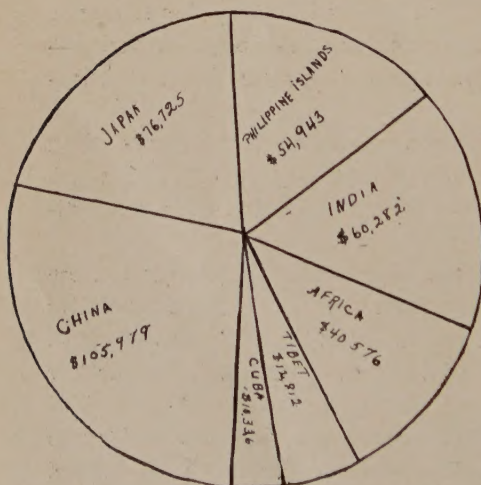
Comparing the receipts from the different sources shows the following:

	1913	1914	GAIN.
Churches	\$2,656 56	\$2,007 70	\$648 86*
Sunday-schools	631 49	761 14	129 65
Christian Endeavor Societies.....	548 96	403 43	145 53*
Individuals and Million-Dollar-Cam- paign Fund	3,290 49	3,290 45	04*
Miscellaneous	292 32	180 71	111 61*
Annuities	10,500 00	10,500 00
Bequests	15 00	15 00*

* Loss.

Loss in regular receipts, \$776.39; gain in annuities, \$10,500; loss in bequests, \$15.

Send all offerings to F. M. RAINS, Secretary, Box 884, Cincinnati, Ohio.



Where money was spent last year.

The preacher is the key man in the Every-Member Canvass.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth! (Isaiah 52. 7.)

Clifton E. Rash, Lyons, Kan., says: "I am anxious for this church to become a Living-link."

At this time the Men and Millions Movement are pushing a vigorous campaign in Kentucky.

Haven't had a chance to do any fishing, although I fed them generously once or twice.—Stephen J. Corey.

The total amount raised on the mission fields last year was \$57,253. This is an encouraging fact.

Secretary Stephen J. Corey and other members of the Commission are expected to reach home about January 1.

Count on us for a liberal offering in March and also good results from Children's Day in June.—H. R. Ford, Beaumont, Tex.

The next National Convention of the Churches of Christ will be held at Los Angeles, Cal., July 21-28, 1915. The round trip rate will be very reasonable.

During the past ten years the number of native evangelists and other native helpers of the Foreign Society has more than doubled. The number has grown from 312 to 805.

Five years ago the Foreign Society conducted 63 schools with 4,034 pupils, now there are 115 schools with an attendance of 5,494; a gain of 52 schools and of 1,460 pupils.

Secretary Bert Wilson is conducting a fine campaign in the West, with Kansas City, his home, as a center. Ray E. Rice, who soon goes to India, and Dr. C. C. Drummond are assisting him.

Thorough preparation should be made for the Every-Member Canvass. At least four sermons on the Every-Member Canvass and missions, thus working up an intelligent interest and an expectant hope.

In 1876 only thirty of our churches contributed to Foreign Missions, and their combined offerings amounted to only \$20. Last year 3,187 churches contributed \$141,604. This is growth. The advance must be continued.

In the Every-Member Canvass in the churches there ought always to be two budgets: one for local expense and one for missions. It is a great mistake to have only one budget, and then only give missions a very small per cent of that.

A friend of the Foreign Society, in response to a query concerning the existence of a church, writes: "The Church died and was buried October 12,

1913. It did not believe in missions, hence no assurance of a resurrection."

The Commission has come and gone, and we all love them. They are God's people and we are loath to give them up. I believe their trip will save the Society thousands of dollars in the future."—Dr. W. N. Lemmon, Manila, P. I.

The missionaries are greatly pleased with the two new buildings at Takinogawa, Japan. The Japanese are also proud of them. Seven new students are entering the Bible colleges at Takinogawa. This makes nearly twenty in the institution this year.

The Archbishop of Armagh said that much of our weakness at home is due to the belief that the church is merely an ark for safety, and not an army for conquest, and to our ready acquiescence in the spirit of Alice Through the Looking-glass, "that it takes all the running you can do to remain in the same place."

Make an Every-Member Canvass in your church every year. The second and third year works out better than the first. The incomes of the members are changing. Some will increase their pledges. New members come in. Follow up quarterly and keep the *whole* church at the *whole* task throughout the *whole* year.

The Foreign Society has for rent two excellent stereopticon sets, with full lectures. These may be had upon application some time in advance of date upon which they will be used. The rental is \$2 a night and express charges. The lectures are on "The New Era in Asia" and "The Social Aspects of Foreign Missions."

The world's great heart is aching, aching
fiercely in the night,

And God alone can heal it, and God
alone give light;

And the men to bear the message, and
to preach the Living Word,

Are you and I, my brothers, and all
others that have heard.

The gain in the receipts during October amounted to \$9,708.61. This is a good start on the new missionary year which began October 1. There was also a gain of twenty-two contributing churches; but the loss in the gifts of the churches amounts to \$648. We *must* reach \$500,000 this year. Let the friends be laying their plans accordingly.

"The Endeavorer," a little magazine published by the Foreign Society especially for our Endeavor societies, is proving very helpful in the estimation of a number of leaders. If you have not seen a copy, write us. We will send it for one year for 15 cents, or 10 cents in clubs of five and over. The Missionary Committee should have it by all means.

In his last address to an English audience Wilmot Brooke, a man who gave his life for Africa, said: "You ask me to tell you some of the things I saw in Africa and which led me to become a missionary. You don't want to hear them. It is not that you want. I told you all that some years ago, and I understand that since then your contributions have not increased, and no one from this town has gone out to the mission field; what you really want is to get into sympathy with Christ."

October 31 the Foreign Society received \$10,000 from a friend in Kentucky on the Annuity Plan. A friend also in California sent \$500 in the same way. We are pleased to receive such gifts. The friend in Kentucky will receive \$600 each year during life; the friend in California \$30 per year. They will have no care, no anxiety, no taxes, and will receive their annuities each six months. We will be pleased to send you full information concerning this plan, free of charge, if it is desired.

The income of the Church Missionary Society increased during the Crimean War, and the number of missionaries on the staff from 196 to 224. England is now engaged in the greatest war in her history, but there is no thought of doing less than in the years of peace. The Archbishop of Canterbury wrote: "We

must relax no ounce of effort because of the great strain of a different sort which is upon us. If the solemnities of such a time lead us to pray better, the gifts will, I think, be forthcoming, however severe the trial."

The borrowing of missionary funds for current expenses is sometimes proposed in church boards. It requires a missionary treasurer with tact and granite to protect the missionary funds then. We have a striking instance in mind just now. A strong effort was made by certain members of the local board to borrow from the missionary fund to pay current expenses, but the missionary treasurer being deeply interested in the work of missions, recognized the justice of remitting the missionary dues to the treasurer of the Foreign Society and thereby protected its interests.

A marvelous change has come over the leaders in Japan. Baron Kato, Minister of Foreign Affairs of the Japanese Empire, recently said: "As to the work of the Sunday-school, we feel the need strongly now of moral education for our children. In former times they had a very good moral training through the teaching of Confucius, but in recent times this teaching has very much waned, and now we are really in a serious state so far as our moral condition is concerned. For this and other reasons we gladly welcome the moral training that the Christian Sunday-school can give to our young people."

About one hundred churches that have adopted the Budget Plan did not send an offering for Foreign Missions last year and have not forwarded their offerings up to date on this year. If the Budget Plan is going to count for anything, the friends must stand loyally by it. Some of them gave up the March Offering for the Budget Plan, and then overlooked the plan. We are hoping the churches who have the Budget Plan will forward their offerings monthly, or at least quarterly.

There is a growing sentiment in favor of having a missionary treasurer in each church in addition to the regular church treasurer.

Let the friends take notice! Bert Wilson, Western secretary of the Foreign Society, has located in Kansas City, Missouri, and his future address will be Room 402, R. A. Long Building, that city. Mr. Wilson will go in and out before the churches in all the Western empire and will be at their "beck and call." He is a spiritual dynamo and an intrepid leader. His heart includes every man. His interest is without geographical lines and he sees man as man in all climes. A visit to a church or a convention from such a missionary apostle brings to it a new life. All its ideals will be changed and a new era will be ushered in for every part of its program.

TEN POINTS OF PERIL IN THE EVERY-MEMBER CANVASS.

1. Unprepared church for the canvass.
2. Untrained leadership.
3. Unprepared canvassers.
4. Overemphasis on either budget for current expenses or missions.
5. The canvass is made an end, not a means.
6. Inefficient check-up.
7. Not followed up quarterly.
8. No missionary treasurer.
9. All done by the preacher.
10. Not made annually.

WHEN LITTLENESS DIES.

The Foreign Christian Missionary Society stands for the Disciples of Christ at their best. When our Brotherhood comes as an entirety to the statesmanship of her leaders, the heroic faith of her representatives on the field, and to the spirit of loving service of her backers at home, the world will be at our feet, asking to be led. Her program offers us the sovereign remedy for all our besetting sins as a people. The divine fire will burn out all our dross, when once we unitedly face a lost world for loving redemption. Littleness dies as a man honestly faces the program of Jesus.—Geo. W. Knepper, Ann Arbor, Mich.

WORTHILY BESTOWED.

On Children's Day at the Franklin Circle Sunday-school in Cleveland, Ohio, last June a fitting step was taken

when the officers and teachers in the school at the close of the special services, attended by over 800, presented Mr. Henry J. Cowell with a silver loving cup in token of their appreciation for his services as secretary and treasurer of the Bible school in this church through thirty-five consecutive years. Mr. Cowell also for many years has been missionary treasurer of this church and as such has proved very faithful and efficient in his records kept and in the prompt and business-like way of handling these funds for the missionary societies. His encouraging word sent with each offering is always heartily appreciated. Many such able and earnest men are needed in our American churches to-day.—D. W. Teachout.

MAKING GROWTH.

The churches are gradually making growth in their offerings, as churches, for Foreign Missions. For example, Ohio in the past five years has gained over \$3,000, as will be seen by the following:

1910	\$15,090	45
1911	15,951	59
1912	16,151	68
1913	15,901	40
1914	18,181	52

Kentucky has also made a small advance. Note the following:

1910	\$14,938	39
1911	14,378	26
1912	15,395	28
1913	14,589	74
1914	15,638	98

Illinois has made a better growth than Kentucky. Note the following:

1910	\$12,729	17
1911	13,078	76
1912	11,796	26
1913	12,692	79
1914	13,845	73

Let us express the sincere hope that the churches in all the States will aim to enlarge their gifts to world-wide missions year by year. We are encouraged by the growth that is being made, but we are sure that the friends will agree with us that the increase is not rapid enough.

EDITORIAL.

The Fortieth Year.

This is the fortieth year of the history of the Foreign Society. Not very many now living that can recall the historic event of the organization of the Society in the basement of the old Fourth and Walnut Street Church, Louisville, Kentucky, October 21, 1875. About all that survive were present at the Atlanta Convention, October 7-14. We recall W. T. Moore, J. H. Garrison, W. S. Dickinson, A. McLean, F. M. Rains. There may have been others.

Wondrous changes for good have come over the world in the past thirty-nine years. The missionary expansion during that period is without parallel in history. Recall the stirring events, if you please, in Japan, China, and, indeed, in all Asia. About all the islands of the seas have heard the Word and rejoice in the great salvation. Shafts of light have pierced all through Africa, and it has been revealed to the world. Even Turkey and Russia have moved toward the light, and the world has for them a larger hope.

The change and growth of our people has been wondrously significant. Few of the preachers living thirty-nine years ago now survive and only a very few are in active service. Not even one college professor then in the service is now teaching. Most of our colleges have come into being during that period, and of those then existing their chief growth has come to them in this period. Then we were a small people, now we are a great host.

The chief growth of our people, however, has been in their thinking and in their lives. They are a better people. They see the world more as Jesus saw it. They feel for the world with his all-embracing heart. They are reading and interpreting more correctly God's program for the ages.

When the Foreign Society was organized many doubted the wisdom of the step. One good man, then a leader in our Zion, said there were still heathen in Kentucky, and why bother about those on the other side of the globe? Only a few years ago a distinguished author and leader of our people said we should first unite the religious bodies at home and evangelize America, and then go to the heathen world! The Society has met much opposition from the first. It has fought a battle for organized missionary work during all these years.

Certain policies have characterized the work of the Foreign Society from the very first, which may be tabulated as follows:

1. It has attended strictly to its one business. It has not gone off after any side issues. It has given its thought and energies to gathering funds and sending our missionaries to preach the gospel to the lost. The solution of all the problems of the race are to be solved by the preaching of the gospel. This has been the base line upon which the Society has constructed all its work through a period of thirty-nine years. Many impractical propositions have been urged upon it from time to time, but none of these things have moved it. "This one thing we do," has been an ever-present motto.

2. Permanency in organization. The Society has had but three presidents

during the thirty-nine years: Isaac Errett, C. L. Loos, and A. McLean. A. McLean has been in its service now thirty-two years, the senior secretary for nearly twenty-two years, and the junior secretary about ten years. W. S. Dickinson, the first treasurer, has been a member of the Executive Committee during all the thirty-nine years. It requires time, and thought, and pains to construct an efficient organization. Frequent changes do not conserve growth and confidence and efficiency. A few years since one friend suggested a change in the executive officers every two or three years!

3. The Society has been a good business organization. It has conducted its work upon strict business principles. It has aimed to live up to the scriptural injunction, "Not slothful in business, fervent in spirit, serving the Lord." The funds have been carefully guarded. The just obligations have always been promptly met. The Society has good standing in banking circles, and any day it can borrow a considerable amount of money when needed. Of course, this would not be true if it had not met its past obligations promptly. A brother from Australia, who spent some time in America, a practical business man, after a somewhat intimate acquaintance with our situation as a people here in America, pronounced the Foreign Society one of the best business concerns of the brotherhood.

4. The motto of the fathers has been the slogan of the Society, "Where the Book speaks we speak." In all its propaganda, in all the defense of its work, its representatives have planted themselves squarely upon the eternal word of the living God. Here it has found its arguments. Here it has met objections, and from this book it has drawn its inspiration and stimulus.

5. Education has been one of the chief factors in the development of the Society. By addresses, lectures, rallies and conferences it has taught the colleges and churches and Sunday-schools the great lessons of Christian missions. The officers of the Society, especially qualified pastors, returned missionaries have gone hither and yon teaching the lessons of world-wide missions. Tracts have been written and scattered broadcast. Articles and editorials have been prepared for our church papers. Many valuable missionary books have also been written by the president of the Society and the missionaries. No less than twenty-one volumes have been written and given to the public. Some of these have enjoyed a large sale, and some of these are among the very best missionary books published. The propaganda has been an intelligent one through all the years.

6. The Society has not been lacking in enterprise. It has been alert to adopt the best and sanest methods to awaken interest in the churches. Twenty years ago it first adopted the Apportionment Plan. For a time this advance step involved some criticism. Now it is a generally recognized method. This Society wrote its first annuity bond November 27, 1897. The Foreign Society also had the great pleasure of appointing the first Living-link missionary in the brotherhood in 1893. How this step has helped all our missionary work! The first missionary rally to instruct and inspire and awaken the churches was conducted by its agents. The programs for the national conventions have uniformly been unique and inspiring. For all that God has permitted to be done, and for all the hopes of the future, and for every victory of the past we acknowledge the gracious leading of Him who seeks the salvation of the last lost soul.

Gave \$500 or More.

The following churches gave \$500 or more last year for Foreign Missions. These amounts included not only what the church, as a church, gave, but also the gifts of the Sunday-schools. This is a very encouraging list. It will be seen that there are thirteen churches that gave \$1,000 or more; seven gave \$800 or more; eight gave \$700 or more, and the long list of \$600 and of \$500 mark is a source of real gratification.

Akron, Ohio (First).....	\$2,639 80	Baltimore, Md. (Christian Temple)	616 27
Cleveland, O. (Euclid Ave.)	1,900 00	Columbus, Ind. (Tabernacle)	615 00
Beatrice, Neb.	1,852 00	Muncie, Ind. (Jackson St.)	613 10
Chicago, Ill. (Hyde Park) ..	1,243 00	Indianapolis, Ind. (Central)	610 03
Pomona, Cal., (First).....	1,200 00	St. Louis, Mo. (Hamilton Ave.)	610 00
Pittsburgh, Pa. (East End) ..	1,200 00	Mansfield, Ohio	609 11
Louisville, Ky. (First).....	1,140 00	Warren, Ohio (Central) ..	606 84
Los Angeles, Cal. (First) ..	1,135 04	Cincinnati, Ohio (Norwood)	606 17
Cleveland, O. (Franklin Circle)	1,127 00	Marshall, Mo.	604 01
Jacksonville, Ill. (Central) ..	1,106 30	North Tonawanda, N. Y. (First)	602 00
Cameron, W. Va.	1,100 00	Columbus, Ohio (W. Fourth Ave.)	601 89
Long Beach, Cal. (First)...	1,060 04	Los Angeles, Cal. (Magnolia Ave.)	600 00
Des Moines, Ia. (University Place)	1,005 00	Augusta, Ga. (First)	600 00
Cincinnati, O. (Central)...	885 88	Charleston, Ill. (First)...	600 00
Highland, Kan.	880 00	Eureka, Ill.	600 00
Kansas City, Mo. (Independence Blvd.)	877 50	Lawrenceville, Ill.	600 00
Harristown, Ill.	856 00	Anderson, Ind. (Central) ..	600 00
LeRoy, Ill.	825 00	Bloomington, Ind. (Kirkwood Ave.)	600 00
Lincoln, Neb. (First).....	810 00	Connorsville, Ind. (Central)	600 00
Des Moines, Ia. (Central) ..	800 00	Frankfort, Ind.	600 00
Owensboro, Ky.	799 73	Lebanon, Ind. (Central)...	600 00
Keokuk, Ia. (First).....	776 94	Little Flat Rock, Ind.....	600 00
Uniontown, Pa. (Central) ..	719 13	Rushville, Ind. (Main St.)	600 00
Pasadena, Cal. (First).....	710 07	Wichita, Kan. (Central)...	600 00
Pittsfield, Ill.	709 45	Cadiz, Ky.	600 00
Lexington, Ky. (Central) ..	700 00	Frankfort, Ky.	600 00
Nashville, Tenn. (Vine St.)	700 00	Harrodsburg, Ky.	600 00
Richmond, Va. (Seventh St.)	700 00	Lexington, Ky. (Broadway)	600 00
Chicago, Ill. (Englewood) ..	680 00	Louisville, Ky. (Broadway) ..	600 00
Toronto, Ont. (Cecil St.) ..	675 00	Louisville, Ky. (Clifton)...	600 00
Winchester, Ky.	668 00	Mayfield, Ky.	600 00
Cynthiana, Ky.	660 30	Paducah, Ky. (First).....	600 00
Nelsonville, Ohio	650 00	Paris, Ky. (First)	600 00
St. Joseph, Mo. (First).....	650 00	Providence, Ky.	600 00
Steubenville, Ohio	649 00	Detroit, Mich. (Central)...	600 00
Ashland, Ohio	648 50	Carrollton, Mo.	600 00
King City, Mo.	634 59	Hannibal, Mo. (First).....	600 00
Collinwood, Ohio	631 48	Independence, Mo.	600 00
Columbia, Mo.	629 11	Kansas City, Mo. (Linwood Blvd.)	600 00
Hopkinsville, Ky.	627 59		
Pacific Grove, Cal. (First) ..	626 03		
Mexico, Mo.	625 00		

Liberty, Mo.	600 00	Cedar Rapids, Ia. (First)...	581 36
Maryville, Mo. (First)	600 00	San Antonio, Tex. (Central)	581 13
Canton, Ohio	600 00	Alliance, Ohio (First).....	579 18
Youngstown, Ohio (Central)	600 00	Washington, D. C. (Ver-	
Pittsburgh, Pa. (Allegheny)	600 00	mont Av.)	575 00
Washington, Pa. (First)...	600 00	Hagerstown, Md.	575 00
Dallas, Tex. (East)	600 00	Troy, N. Y. (First)	575 00
Houston, Tex. (Central)....	600 00	Dayton, Ohio (Central)...	575 00
Norfolk, Va. (First).....	600 00	Kansas, Ill.	573 31
Seattle, Wash. (First).....	600 00	San Diego, Cal. (Central)..	570 05
Huntington, W. Va. (Central)	600 00	Beaver Creek, Md.....	550 00
Paris, Ill.	595 00	Niagara Falls, N. Y.	550 00
El Paso, Tex. (First).....	590 00	Terre Haute, Ind. (Central)	515 81
Kansas City, Mo. (First)...	590 00	Fulton, Mo.	509 00
Roanoke, Va. (First).....	588 80	Springfield, Ill. (First)...	500 00
		Buffalo, N. Y. (Richmond).	500 00
		Wheeling, W. Va. (Island).	500 00

Let us express the hope that a larger number of churches will come within the \$600 rank during the current year. It is not too soon to begin preparation to that end. The churches did well last year. They gave \$141,604, an increase over the previous year of \$11,765.

Passing Strange.

In enumerating the things that hinder the union of the people of God, one of our foremost men mentions our organized work for missions and benevolence. Coming from one of the best friends of missions and benevolence, this statement is passing strange. He states that as a people we did not crystallize upon the idea of missions and benevolence, but upon union, and that this fundamental question must not be obscured by any other consideration if we are true to our mission as a people. He holds that the best way to promote missionary work and every form of Christian benevolence is to bring to pass the union for which we plead.

It is quite true that the idea about which we as a people crystallized is the question of union, but it is equally true that the fundamental idea of the church of Christ is missions. According to the New Testament the primary work of the church is that of making disciples of all the nations. Alexander Campbell spoke of the church as being essentially and necessarily a missionary organization, and maintained that, until the whole human race had heard the good news, missions would be the church's transcendent and paramount work, duty, privilege, and honor. If this be true, is it not as plain as day that missions must have the first place in our life and thought and service?

Since the evangelization of the world is the chief reason for the union of the people of God, how is it possible for that idea to be obscured by our organized work for missions and benevolence? At the present time the nations of Europe are contending for supremacy. Is it at all probable that while the war continues they are likely to lose sight of the supremacy each side desires? Would they further the end in view if they ceased fighting and began to debate the question?

The history of the church shows that missions are doing more than any other

cause to bring together the people of God who are scattered abroad. It was when the missionary task was wholly neglected that the church divided and subdivided. In this century of missions Christian people are praying and pleading for union as at no time since the apostolic age. The men and women at the front realize the need of presenting a solid front to the foe, and they are pleading for union like angels trumpet-tongued. The missionary cause is responsible for the Edinburgh Conference, the Federal Council of the Churches of Christ, and every other organization that is working for harmony and cooperation. If the churches should suspend their missionary and benevolent operations until they brought union about, the chances are they would postpone union indefinitely.

It is quite true that if union were brought about more progress would be made in one year toward the evangelization of the world than in ten years as matters now stand. But how is union to be brought about if not through missions? It will not be brought about by argument. We may argue till the crack of doom; we shall grow farther apart continually. It is only by working together that we can hope to come to be of one accord and one mind.

It would seem that so far from our organized work of missions and benevolence being a hindrance to union, it is, next to the Holy Spirit of God, the greatest force making for union. What is more, this is the one agency that the Spirit of God is using to answer our Lord's Prayer that his followers may be one, even as he and the Father are one.

"Thrills You Like an Oratorio."

Secretary Stephen J. Corey, writing a personal letter from Nantungchow, China, to a friend connected with the Foreign Society, says: "We have been out here a little more than a week, and I can't sleep nights. I never had anything in my life settle down on my soul like this. Sleeping and waking it stays with me. Nantungchow and district is both an inexpressible appeal and a disheartening nightmare; an appeal that thrills you like an oratorio because the door is so wide open to its 6,000,000 people, and a nightmare because we only have three lonely missionaries for that whole field.

"Chang Chien, president of Yuan Shi Kai's cabinet, and one of the greatest men of China, has his great mills there and is making Nantungchow and district a model for China. He has opened schools in the city, village, and country, in the temples, setting the idols in the alcoves at the side and using the main part for modern schools. To train teachers he has built with his own money a normal school for 480 men, and one for 300 women, and is trying to train leaders for this great work as best he can. He has asked the Mission to help him and has presented us with the finest piece of land in the city for our own school. He has built a hospital and has asked us to provide direction for it through a medical man. He has built an orphanage which has 500 boys and girls in it, and has asked that one of our missionaries take full charge while he supports it, and has said that he would be glad to have us teach Christianity in it. He has built a great museum, an agricultural school, and a hotel to accommodate an occasional foreigner who comes. His right-hand man, Mr. Yong, is a Christian and a very close friend of

Mr. C. H. Plopper, our missionary. He is also superintendent of police for the whole district, and dropped his work to accompany us on our two houseboat trips."

This extract helps to show which way China is moving and the unparalleled opportunity before us. Opportunity involves responsibility.

The United Program of Missionary Education.

The United Program of Missionary Education has much to recommend it this year. For the first time the home and foreign boards of all religious bodies have adopted a single theme, "THE SOCIAL FORCE OF CHRISTIAN MISSIONS," about which the new missionary literature centers.

We urge the leaders in the churches to push this program vigorously in church, Sunday-school, and Endeavor Society. We will furnish a prospectus upon application. Every minister should have a copy of "Making the United Missionary Program Effective," sent free of charge upon request.

Progressive Sunday-schools will want to use the monthly services of worship and the weekly Prayer Cycle.

Christian Endeavor Societies will be interested in the popular programs and missionary entertainments.

But, after all, the program itself will suggest better than we can the great spiritual benefit to be had from a church's enlistment in this united campaign of missionary instruction.

If you have not already received a copy of the announcement of the program, let us send you one.

The Use of Maps.

The war in Europe had scarcely begun when the publishing houses began to issue maps showing the different countries engaged in the wars and showing the location of the different armies. In many shop windows these maps are displayed. The great papers publish a map daily for the benefit of their readers. One who cares to know can easily ascertain where the armies are and the places they wish to reach.

It would greatly help the cause of missions if maps of the world were on the walls of the churches and the Sunday-school rooms. In very many schools the map of Palestine and maps of Paul's journeys are found, but a map of the whole world is rarely seen. The map of Palestine and the maps showing Paul's journeys have their place, but they cover only a small section of the globe. It is well to know what God did in Palestine and in Asia Minor and in other portions of the ancient world, but he is operating on a much larger theater to-day and doing much larger things than in any previous period, and his children should be interested in knowing where he is at work and what he is doing. Missionary maps will help them to know.

One Christian leader and teacher said: "I love to stand before the map of a nation, especially a map of the world, and, pointing the audience to it, say, 'There are the regions and continents and islands of the fallen world. Our Redeemer is their rightful possessor if the present ruler is the prince of darkness. We are wrest-

ing them from Satan by our missionary triumphs.'” One can speak more intelligently about missions and pray more intelligently after a study of the fields in which the missionaries are located and at work.

When one member of the family migrates to some section of the West or South, or goes to some point in Mexico or Central or South America, or goes as an ambassador or consul or business agent to Africa or Asia or to Polynesia or Australasia, it is not long before an atlas is secured and his place is found and marked. A new and vital interest in that part of the world is developed. Why should not the same be true when missionaries leave home for the fields, either near or remote? Why not trace their movements until they reach their destination, and then learn what we can about the land in which they live and represent us? There are young men and women in every church who could draw maps. They will do this gladly if they are asked. All they need is a sheet of paper or muslin and a bit of charcoal. If something more attractive is needed they can make ribbon maps and on this locate every station at which our missionaries are seeking to establish the kingdom of God. A beautiful map of the world with the great religious faiths indicated in colors can be secured from the Foreign Society for \$3.50. A few years ago this map cost \$20.

Lord Salisbury advised people to study large maps. By doing so they could understand and know what was going on in the world. By studying large maps they could be saved from parochialism and provincialism. Over against the names of some of his generals, Napoleon wrote, “Well acquainted with maps.” That was a strong recommendation. Robert Murray McCheyne resolved to read missionary books with a map before him. The Moderator of the Church of Scotland spoke of a little atlas that he carried as his prayer book. The atlas helped him to locate the missionaries of the church, and that helped him to pray for them and for the coming of the kingdom in all its power and glory.

The World's Need and God's Command.

G. I. SCOTT.

The world's great heart is aching, aching
fiercely in the night,
And God alone can heal it, and God alone
give light;
And the men to bear the message, and to
preach the living Word,
Are you and I, my brothers, and all others
that have heard.

Can we close our eyes in slumber, can we
fold our hands at ease,
While the gates of night stand open to the
pathway of the seas;
Can we shut up our compassion, can we
leave one prayer unsaid,
Ere the souls that sin has ruined have been
wakened from the dead?

We grovel among trifles, and our spirits fret
and toss,
While above us burns the vision of the
Christ upon the cross,
And the blood of God is dropping from his
wounded hands and side,
And the voice of God is crying: Tell poor
sinners I have died!

O voice of God, we hear thee, above the
wrecks of time,
Thine echoes roll around us, and the mes-
sage is sublime;
No power of man shall thwart us, no strong-
hold us dismay,
For God commands obedience, and love has
led the way!

—*Church Missionary Review.*

CONTRIBUTED ARTICLES.

"Hepburn of Japan."*

1815—1911.

James Curtis Hepburn was the son of Christian parents, and was reared in a Christian home. He received his undergraduate training in Princeton and his medical training in the University of Pennsylvania. His father strongly opposed the idea of his becoming a medical missionary, and made every effort to turn his mind away from it. He tried to put the thought away from him, but found no rest till he decided to go. Little was known about the Orient at that time, and what little was known was unfavorable. It was thought by many that the young doctor and his wife were crazy.

They were one hundred and seven days in going from Boston to Batavia in Java. Hepburn wrote: "We find prayer to be the only means of comfort, and we never enjoyed it more. The truths of the Bible are more readily apprehended and felt. We have been taught patience, dependence upon God, and I trust faith, hope, love, and humility have all been made to flourish through this affliction. The Lord is undoubtedly answering many of my prayers for holiness and communion with him, but in a way I did not expect."

From Batavia they went on after a little time to Singapore. They expected to remain there, and began the study of the language. Soon the call came to them from China. The first opium war was over, and five cities were open to the gospel. They arrived at Macao, June 9, 1843, and before the end of that year went on to Amoy. There Dr. and Mrs. Hepburn came down with malarial fever. Hoping to regain their health, they returned to Macao. Finding no relief in Macao, they very reluctantly sailed for home. They were gone five years and accomplished almost nothing as missionaries.

MONEY NOT FIRST.

From 1846 to 1859 Dr. Hepburn was engaged in the practice of medicine in New York City. His practice was lucrative and increasing. The outlook was bright and full of promise. But money never had the first place in his thought and life. When he gave himself to Christ he entered into covenant with him to go wherever his services might be needed most. So when, after Commodore Perry's visit to Japan, the call came for some men to go as missionaries to the Sunrise Kingdom, Dr. and Mrs. Hepburn tendered their services. They reached Kanagawa, October 18, 1859. The best residence they could find was an old Buddhist temple which the Dutch consul had refused to take for a stable. The temple was cleaned and repaired and made into a home. Mr. and Mrs. S. R. Brown shared the home with them. The family altar was set up, and the missionaries were often joined by officers and men from the navy and by Christian merchants from Yokohama. Because of the popular hatred of foreigners, the government built a strong and high stockade around the temple and placed a guard of four soldiers at the gate. The soldiers and the Japanese teachers were spies, and reported what they saw and heard. The government was fearful that the missionaries were agents for foreign nations who were planning the subjugation of Japan.

EARLY DAYS IN JAPAN.

In 1859 there were no hospitals in Japan. Foul and loathsome disease was open and public. Every third person was pockmarked. Blindness was shockingly common, and smallpox was endemic and frequently epidemic. Sore heads were disgustingly prevalent, while consumption made frightful ravages. A deformed child was never seen; none

* William Elliot Griffiths, D. D., LL. D.

were allowed to survive their birth. Dr. Hepburn opened a dispensary and treated all who resorted to him. The Japan of our day leads the world in military and public hygiene and in successful surgery, while the records of war, in saving the lives of the wounded, have been broken by a nation that knows to perfection the fine art of profiting by

little better than pump stocks, from which information was extracted only after severe labor.

Dr. and Mrs. Hepburn lived in Kanagawa four years, and then moved to Yokohama. There Dr. Hepburn opened a dispensary and continued to treat the sick till 1879. He spent from three to five hours in the dispensary



DR. HEPBURN

At 78 years

Taken soon after his return to America from Japan

From "Hepburn of Japan." Published by the Presbyterian Board of Publication.

the experience and abilities of other peoples; but it is largely so because of Dr. Hepburn and men like him. In 1909 Japan had over a thousand public hospitals.

Dr. Hepburn was the pioneer of education as well as of the modern science of the healing art in Eastern Japan. In 1861 nine lads of rank were sent to Kanagawa for six months to study under him. At that time there were no grammars or dictionaries or phrase-books. The native teachers were

each morning, according to the number of patients; he devoted the afternoon to literary work in the study, excepting an hour or so before dinner for his walk or for professional or private visits; the evening was spent in the drawing room. Dr. Hepburn's life impressed all with whom he had to do. Upon a visit of a secretary to Japan a prominent foreign resident of Yokohama said, "There is good Dr. Hepburn, who might have made a splendid fortune by his medical profession, still living upon his small

salary in that nasty little house by the canal."

THE GOLDEN KEY.

When the medical work was sufficiently advanced, Dr. Hepburn undertook a second and greater task, the preparation of his dictionary. This was the golden key that opened the East to the West and the West to the East. The manuscript was ready for the printer in 1867. The profit from the first edition paid for the printing and the other expenses incurred in having the work done in Shanghai. The second edition appeared in 1872. Other dictionaries have been published since, but they are merely revised editions of Dr. Hepburn's work.

Dr. Hepburn was associated with Messrs. Brown and Greene in the translation of the Bible into Japanese. Ten years were spent on the New Testament and five years on the Old Testament. The work began in 1872 and was finished in 1887. Dr. Hepburn said: "May the Sacred Book be to the Japanese what it has been to the people of the West, a fountain of life, a messenger of joy and peace, the fountain of a true civilization, of social and political greatness. May it be to them like the river which Ezekiel saw proceeding out from the throne of God, which, wherever it flowed, brought life and healing."

The Meiji Gaku-in, or College and Theological School, developed from Dr. Hepburn's labors. He was president of this institution as long as he remained in Japan and lectured to its students. He was a teacher from the first. His assistants in the dispensary were his pupils in medicine. He prepared them for the practice of their profession, and rejoiced greatly in their success. All his work was carried on in the love and fear of God.

BIBLE DICTIONARY.

His last work in Japan was the preparation of a Bible dictionary. He spent two years on this work. The Bible dictionary helped the Japanese teachers and people to understand many difficult passages. It was like a road cut through the national intellect.

In the year 1892, after thirty-three

years of service, Dr. Hepburn prepared to return to his native land. He had never been robust; all his life he had suffered more or less. As age crept on he suffered from rheumatism and gout in both feet. The announcement of his retirement called out many expressions of affection and appreciation. One said, "It was not his books that made us love him, though these are indispensable; not his gift of healing, though we thank him for that; not his churches or halls, though these are useful: it is the large, symmetrical Christian man that we admire." The name given him, "Kun-shi," "the superior man," goes far to prove how thoroughly the personality of Dr. Hepburn commanded the respect and consideration of all Japanese who came in contact with him. "Zeal and work are great things, but in the long run it is character that tells; and in what high and homely, what lofty and intimate strains has been sung the life-song of this man—physician, translator, teacher, author, and Christian gentleman."

AN APPRECIATION.

On leaving Japan an address from the churches said: "It is now thirty-three years ago—when Japan was one of the darkest spots on the globe—that you landed on our then unwelcome shores." The address congratulated him as a pioneer and as a physician—the father of medical science in this part of Asia. "As a lexicographer you saved thousands of students, both natives and foreigners, toils and discouragements that might have resulted in despair; as a translator you left the people a perpetual blessing—that of reading the Word of God in their own tongue. As president of the Meiji Gaku-in, direct worker in the vineyard of the Lord, you saw the completion of the Shiloh Church."

Mrs. Hepburn's love and service lasted sixty-five years. She was spoken of as the Mother of the United States Navy. Many a young officer was saved from folly, impurity, and dissipation by her kindly warning and helpful words. Mrs. Hepburn was Martha and Mary and Dorcas all in one. Not a few homesick and heartbroken men and women

were by her sent forward in life with new songs in their hearts.

WOMAN'S WORTH.

Mrs. Hepburn was the pioneer of the education of women in Japan. In 1863 she opened a school for girls. At that time not much thought was given to the education of women. Confucius held that a stupid woman is less troublesome than a wise one. The imperial rescript of 1871 stated that Japanese women are without understanding. Within twenty-five years a million and a half of girls were in school in Japan. In 1890 the goal was, "No village with an ignorant family, and no family with an ignorant member." The Ferris Seminary for Girls is the outgrowth of Mrs. Hepburn's school in her own home.

Many visitors were welcomed under the missionary roof and at the missionary table. Some were angels unawares, and some were not. Some of Mrs. Hep-

burn's friends presented her with an unusually fine turkey for her birthday. As she was to have a newspaper correspondent at dinner the next day, she had the turkey cooked in honor of her guest and fellow-countryman. The correspondent wrote home to his syndicate that the most luxurious meal he had in his whole tour round the world was in a missionary's home and at his table.

Dr. and Mrs. Hepburn were always kind and considerate. Their manner of life endeared them to the Japanese of all classes. One said: "The feeling between parents and children is our feeling toward Dr. and Mrs. Hepburn. Verily, they are our father and mother for the interest they take in us." They loved the Japanese and were loved by them in return. Both rest from their labors, and their works do follow them. They did the will of God, and they shall abide forever.

World-Missions the Way to World-Peace.

DAVID H. SHIELDS.

When the prophet of old wrote, "And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more," no doubt but men scoffed at him and reminded him that the chief business of the men of the world was warfare, that their highest ideals were embodied in the soldier, and that he whose hands were the reddest with the blood of his brother was crowned leader and often enshrined in the nation's religion.

If this prophecy seemed a mockery then, how much more so must it seem now, when the whole earth reels under the shock of embattled millions, when the oceans are churned into foaming fury by the monsters of war as they rush at each other, and the very skies shriek as winged Death hurtles through them! What a false dream this lofty ideal of peace must appear to be to multitudes to-day, whose cities and lands are being devastated, whose fields are being plowed by cannon balls and made billowy by the

graves of the slain, and whose homes are being made desolate by war!

What irony seems to speak in that lofty title, "Prince of Peace," when those very people who profess to love him most are tearing each other like ravening beasts! When our vaunted civilization vanishes in a night, and all of our marvels of discovery and invention which God gave us to enrich life are turned into engines of destruction!

And yet,

"... Behind the dim unknown
Standeth God within the shadow, keep-
ing watch above his own."

The world is at war to-day because somebody has forgotten God. The nations are in a death struggle because they have not fully enthroned the Prince of Peace. "There is no peace, saith Jehovah, to the wicked." So long as there is unrighteousness in the earth there will be trouble. The way to banish war from the world is to eliminate sin.

Back of every war since the beginning

has been the one motive, Greed: greed for power, greed for lands, greed for gold. To hold this greed in check, to protect the weak from its murderous intent, to preserve liberty and freedom from its unholy grasp, multitudes of the best sons of men, as numberless as the sands of the seas, have gone forth in battle array to meet death grandly. Not until a mightier force than greed rules the lives of men is the peace of the world assured. Greed is sin.

Christ alone has power over sin. Christ is love, and love is mightier than greed. When men love Christ most

there can be no more war. When the Prince of Peace is chosen ruler of the earth, "Nation shall not lift up sword against nation, neither shall they learn war any more."

The way to world-peace is through world-evangelization. Until Christ is made supreme in the lives of men, all attempts at world-peace must fail. With a mightier faith, with a deeper love, with higher courage, with fuller consecration we must urge on the conquest of the world for Christ, because the world can find peace no other way.

Kokomo, Ind.

The Foreign Missionary's Demand of a Sympathetic Home Base.

DAVID W. TEACHOUT.

Early in April one year ago the late James Ware and I were standing on the summit of the mountain, or "peak," back of the city known as Hongkong, overlooking the wonderful harbor by that name. Turning from this scene rather suddenly, he said, looking straight into my eye: "Mr. Teachout, the greatest need of the missionary is the heart of a sympathetic friend back in the homeland. Time and again we feel left absolutely alone in this far-off corner of the world. If we could know that some one in the home church understands our problems and our environment, we would indeed be inspired to greater service. In your visits through America try to develop in each church a leader with a missionary conscience. We need the help and the encouraging message which such characters can bring to our lives out on the

firing line." This request, coming from one who had spent over twenty-five years in China (and who has so recently passed to the "home above"), surely should be regarded as a challenge to every Christian man and woman in our churches. Those who have a Living-link on the fields should sit down to-day and write that long-delayed letter of cheer and friendly counsel which even the strongest and most independent natures crave and love to receive.

Missionaries are human, just like the rest of us in the homeland. They need the home atmosphere which our messages can bring to them, and we need a breath of the consecrated spirit of service which is so instilled into their lives. May we all appreciate more keenly the value of this relationship!

Cleveland, Ohio.

"This Little Poor Man of Christ."

This sketch is intended to introduce Dr. W. E. Macklin (Toronto), of Nan-king, who has just arrived on a visit of two or three months to the churches of the Disciples of Christ in Australia, and who will address student audiences also during his stay; but it is hoped that, as a sketch of the possibilities of our life in China, it will not fail of intrinsic interest.

Dr. Macklin came twenty-eight years ago as the first missionary to China of a church that has grown with enormous rapidity during recent years in America, where it is distinguished both by evangelistic zeal and by liberal faith and thought.

From the beginning, when he lived in an old temple, and conducted a little dispensary at the swarming "South Gate,"

the first place in his heart has been given to the cause of the poor and their welfare in every way.

The poorest have always been sure of a welcome at his hospital; of late years land has been given him by Chinese admirers, and by using this he has taught his convalescents to work and fit themselves for self-support.

In a striking manner he has utilized for evangelistic purposes the centrality of the tea house in Chinese life. His tactfulness, his true appreciation of Chinese courtesy, and the recognition of his affection for men of all classes make him everywhere welcome. His commanding knowledge of Chinese stories and proverbs—in which he excels many of the Chinese themselves—his judicious mingling of pointed jests with earnest discussion and appeal, never fail to control his audience and insure the eager perusal of the tracts, which he has himself written.

Most vivid in my memory is perhaps one Sunday morning when I saw him quietly sit down among a tumultuous group of drunken soldiers of the worst character and quietly sip tea with them until one recognized and greeted him as the man who had saved his leg after a recent battle. Then came the humor, the telling proverbs, the entralling stories, and later the home thrusts that brought self-condemnation—and then the preaching of the power of Jesus that brought new hope and life to the eyes of at least one man there, and sowed seeds in the minds of all. I have never better understood how Jesus Christ must have worked among the lowest sinners. The story is told of a coolie who, when asked why Macklin's hospital is called the Christian Hospital, explained that

Dr. Macklin was "Je-su, the Christ." He identified him with Him whose mission it was to love and heal the poor.

Dr. Macklin has conducted his work in regular country itinerancy until he and his mule have become familiar figures in many places. He has supported every cause of social reform and public welfare in Nanking. His outspoken condemnation of officialdom in his sympathy for the poor has aroused the respect and consideration of the most powerful officials in Nanking—so much so that he has interested them in a widespread campaign of preventive medicine, which is an idea very novel in most parts of China. During the recent rebellion mediation between the city of Nanking and her foes has twice fallen to the lot of "this little poor man of Christ"—to use the word of Saint Francis, of whom he may well be considered a modern follower.

The famine of 1908 led him to become the strongest supporter of a scheme which had just been formulated for settling the poor on the public lands. He secured the endorsement by Yuan Shi Kai, Sun Yat Sen, and the most prominent men, of the articles and object of "The Colonization Society of China." This scheme may well transform the life of China, which, though so largely an agricultural nation, is so hampered by ignorance of agricultural science and by the tying up of public land. Dr. Macklin comes to Australia armed with a commission to invite colonial experts to settle on the land in China and, while supporting themselves, to teach new methods to a province, and later to a nation in their staple industry. Here surely is missionary work of the first order.—*The Australian Intercollegian.*

A Great Trip in the Congo Region.

CHAS. P. HEDGES.

I have gone through some experiences since I wrote last. I think I hinted that we were planning a trip into a part of our parish that we had never seen. Well, we went. It was weird and uncanny in many places. Our way for a long distance was on the main river

Busira, and next to our left up a small tributary. This branch is not much different from scores of others below and above us; but this is the only one we have had the opportunity to explore. This one is like many creeks in the homeland in that it rises and falls without

much notice; and this causes some inconvenience sometimes. It is navigable during dry seasons for only the small craft, as a one-to-three-man canoe. One might ascend to the upper reaches during flood season with a steel boat of several tons capacity; but he might find that his way is blocked on returning by snags and trees, and be compelled to leave his boat high and dry and return down river by foot.

THREE CANOES.

We were fortunate to have flood season on when we wanted to go up; and we were able to go all the way to our out-station, Bolingo, in our canoes. We had three—one thirty-five feet long, one twenty-five, and a small one about eighteen. I was in the one twenty-five feet long. It was old and its capacity was not great; perhaps twenty-five men could not travel in it in very still water. I had six paddlers, a steersman, and one passenger besides myself and my baggage of bed and food boxes. We were traveling light, so our outfit was very light also. Mr. Johnston traveled in the newest and longest canoe. It was not so wide as mine, but of about the same capacity, and we were loaded about the same. The small one had the food and baggage for the men who went with us, with three men paddling it.

THE TROPICAL SUN.

We left Longa the eighth of June. We were not provided with sun decks on our boats, and we were at the mercy of the tropical sun. But this trip seemed necessary, and we were not going to shirk what seemed must be done. We took sun shades to hold over us as we sat on the low seats at the bottom of the log dugouts. It was cloudy for most of the morning and we got along nicely, but before noon I was holding up my shade most of the time, except when I had to let it down when we passed under the low-hanging branches spreading out over the water; and of course the paddlers sought the still waters near the bank. Mr. Johnston's canoe was a much more light-running canoe than mine, and he was always easily in the lead. He found a nice place about noon, and we had

lunch, which was made up of fresh oranges just arrived from Bolenge the day before, some sandwiches, and a pie—dried apple pie. We thought of those two dear girls whom we had left alone back at Longa, with all the palavers to look after.

CHANGING SCENES.

We were ashore about three quarters of an hour, and we launched and began the ascent again. The birds, insects, and the flowering trees were our books all along the way; and when a family of monkeys was sighted it was an interesting chapter. Mr. Johnston shot at the monkeys several times, and they laughed back at us, so the natives said. The scene is ever changing and is always the same. From a distance we could see the same monotonous line of green vegetation along the river bank, but when we came up closer, how different it looked! Fresh new leaves, buds, fruit, vines, ferns, mosses. These were in countless hues and shapes. Those ferns that you people value so much—the Boston sword fern, I think—we saw constantly throughout our journey. I had several fronds plucked, and some were ten feet long, and they were not the longest ones that we saw. The pure white water lily was here and there; as I saw these I wondered why such excellence was hidden in such unfrequented places.

STRUCK CAMP.

When it was almost three-thirty it was threatening rain so much and our canoes were so heavily loaded that we decided not to risk ourselves and our canoes out on the big river; so we pulled in and struck camp. Our camp was an old fishing camp, and there was just one man there. I was so glad to get ashore, for I was pretty well used up after the long ride in the sun, and I was in bed before sundown. We had a very thin roof over us for protection, and the house was not any too big to hold two beds; but it was a good bluff, so we were all right unless it rained, and then—I've been soaked, but not while sleeping. The storm did not come, but a sprinkling of rain notified us that more went somewhere else. At four o'clock we

arose, made our toilet, got breakfast, and were on our way by five. While I was lying in my canoe looking up into the sky, I saw a bright shining among some clouds, and I thought how fortunate I was to see evidences of a sunrise so early and so far up in the heavens. But soon all the romance was gone, for there was the moon in hiding. It peeped out so I could see it. I then lay back pretending to sleep until the sun did rise. So we were well on our way for the second day's trip.

EXCITING DAY.

The most exciting day was this, for it was our first experience in anything so wild and tangled and uncertain. When we crossed over the big river in our little crafts we were so close to the water we did not feel much like playing. But my men got the advantage of Johnston's by crossing a little lower down than his were, and we were in the lead quite a bit when our steersman tried to go through a small opening instead of into the broad mouth of the Lokweji; and this lost us the race, for the other canoe shot past us with colors flying high. This trick is so characteristic of these people, when they have a lead on any good thing they most always lose out by some such childish trick. At six-thirty, when we got into the mouth of the little river, we felt safe.

Trees are constantly falling into this creek, so there are many snags. It was necessary for us to go more carefully; some one was always on the lookout for snags. "Ebale, ebale" (toward the middle), or "Nce, nce" (toward the shore), were being constantly repeated to warn the steersman. Some of these snags were under the water and very hard to see. We ran on these hidden ones several times, and it was no fun getting off; and it was an uneasy time for us, too, because our canoes could not stand much strain.

HARD ROAD TO TRAVEL.

Up till noon we had a fairly good road to travel, and after that "nkaka ngae," as the natives called it; which means a narrow, crooked, dense, hard-to-travel path. And it was that. My canoe was shorter than Johnston's and my men

seemed to know the hidden path better than his; so part of the time his canoe was in the lead because of its light running, and part of the time we were in the lead by chance and skill. The first place we took the lead was where a tree had fallen across the stream and some one had cut the top out to let short canoes pass. Johnston's tried to go around, and stuck at both ends. We pushed over the log where it was under the water a little. So his canoe had to back out and follow ours. We went under several trees not more than two feet out of the water. One time we went by what we thought was the path, and found it was only a blind lead, and we cut our way through with axes and knives. We got tied up several times and Johnston's canoe went ahead, and he would get in the same fix and let us pass him. At four o'clock we passed a village, where we were told that we could not make it to Bolingo that day. I said, "We will, or we will sleep in our canoes." The path got so narrow and crooked and the trees so dense and we made such slow progress that I began to fear that we would have to stay in the canoes. At about six we drew up at the beach of Bolingo. It took us another half hour to get to Bolingo proper.

THE CHIEF'S RECEPTION.

We arrived at the chief's house at dark, and were greeted by a big crowd. There was a dead elephant in the forest near by, and it was to be divided the next day; hence so many men at the chief's house. Johnston and his crew came in a little later. He was "all in" and soon "piled in" without eating supper. I was not feeling like a yearling myself, so I ate an orange, and called the people to order and held a service. I preached to a good crowd of men, besides the customary women and children. Later I had a good visit with the chief. He is the most energetic man I have seen in Congo; he is just a bunch of nervous energy; he flits around here and there talking to two or three people at once. Mr. Johnston says he is like Ashley Johnston.

The next morning the old chief, amid his busy palaver, found time to come

around and inquire how we were getting along. Throughout the day he had scarcely more than a minute at a time with us: he had to boss the job of cutting up that elephant dead five days. Many times during the day he came up to us from a heated discussion and smiled like he was pleased with life. Then he was off again almost as quickly. The elephant was duly cut up and apporportioned, and we were not left out—from the smell. We saw his two tusks and judged that they would weigh about fifty pounds each. The old chief gave us a large piece of that elephant; it was strong enough to carry us home had we been longing homeward. Right quickly I had our men get that stuff out of the reach of our smellers.

We found this a good place for the gospel, and we held several services besides talking many palavers. We hope that we made some friends for the gospel while we remained there. Already there is quite a goodly number of members of Longa church there. The people are large and strongly built, and have an air of prosperity. We saw a lot of old men; even our crew remarked about this. We think that good seed have been sown there, and the future will tell of the harvest. Would that we might win Lokemba to the Lord's side. Lokemba is the chief.

DANGERS AS HOMEWARD BOUND.

We remained another night and started homeward in our canoes. We had thirteen more people to load in our canoes, besides quite a lot of provisions. We went along nicely, though we almost lost a man or two. The current was not swift, but the snags made things ugly. In several places a water gap was formed across the stream, leaving just a little gate way for canoes to pass, and through these the current was swift. Mr. Johnston's canoe, coming through one, was turned so violently that a man was flung into the water, but the man, though he could not swim, was saved very easily. Our canoe ran against a snag and threw one man out just in front of me. He was a good swimmer and got back safely. A little later our canoe ran against another hidden snag and threw out a chief

who was along with us. This man could not swim, but he regained his place in a short time. We finally got out of the hard places and came out into the more open river and went ashore and ate lunch. We were yet a little ways off, and we could see quite a crowd awaiting to see us on the shore. We had a little stay there and pulled out again to resume our descent. Our canoe got out first and took the lead, and we held it until after an hour's hard racing in the broad places we were overtaken and passed by Mr. Johnston's canoe. At 5 P. M. we pulled ashore to camp for the night.

IN CAMP.

The place we chose was a little fishing camp, and it was only a camp, too. There was not a house in the camp big enough to hold two camp cots we carry. We got part of our beds under shelter and part stuck out. But the roof itself was almost like a tree for shelter: it would let the rain filter down upon us. But we did not mind this, for we were expecting to see "Home, sweet home," the next day. We palavered with the men of the camp until about nine o'clock and retired. It began to rain about ten, and we got some of it. I put my umbrella over my head and doubled as much of myself as I could under it and went to sleep to the tune of pattering rain. We were up and dressed and on the river by one o'clock A. M. It was beautiful on the still river during those early hours of that morning. We sang and paddled along—no racing this time, for we were in the broad river. Down, down the still Busira we went, nearer and nearer to those whom we left behind. They were not expecting us for a day or two more. But by five-thirty we were at "Home, sweet home," and they were not more pleased than we were.

A STORM.

We got back at five-thirty, and at ten-thirty the whole lot of evangelists came marching in to a good gospel song. We greeted them and began a busy time. When we were getting along nicely to take care of all our varied meetings during the quarterly conferences, a big

storm came up and did something. I feel sure that Longa has never before had such a storm. I looked to get a good soaking while we were out on the river, but it was after I got home that the wetting came. Wind, rain, and lightning combined to scare up something, and it succeeded so well that the roof was lifted bodily off a fowl house and carried fifty yards away; water came into our house and down on our bed; the church of mud and thatch, built five years ago, was a heap of ruins when we arose the next morning. But this did not interrupt us much, for we held school out under the shade of a massive tree and started at once to construct a new house. This one is not to be our permanent church, but we expect that it will last us for twenty years if it is taken care off. We have been trying to get a new brick church started; the bricks are

partly made, but that seems a long time until we can burn more. Some day we will have a nice brick church.

A GRAND ASSAULT.

Our class of inquirers baptized this quarter was a good one, numbering twenty-four. We sent out eighteen evangelists. We are not really retrenching, but rather holding on preparatory to making a grand assault before long. We must train our men, and that is what we are doing here in our school. Thanks to Mesdames Hedges and Johnston, we have a good school and we are encouraged very much. We think that within another six months we will be able to have quite a good force of men well trained to fight the good fight and win lives for the Master.

*Longa-Coquilhatville,
Congo Belge, W. C. Africa.*

First Report From the Commission. THE PHILIPPINE ISLANDS.

It is a pleasure to present the first formal report from the Commission to the mission fields. Other reports on China and Japan will come later. R. A. Doan presents the medical work, W. C. Bower the educational interest, and Secretary Stephen J. Corey the evangelistic department. These are illuminating reports and will be read with intense interest and great profit.

EDUCATIONAL WORK.

W. C. BOWER.

Several factors in the development of the Philippines under the American regime cooperate to make educational work a very important part of the policy for the evangelization of these islands. Foremost among these is the state of the public school system. A thorough-going program of public instruction has been worked out by the Bureau of Education on the most advanced grounds of educational theory and practice. The public school is by far the most formative factor in shaping the life of this people. While up to the present the program has had chiefly to do with elementary and secondary education, plans have been projected for a great university of the Philippines at an outlay of several mil-

lions of dollars. Already a number of departments have been organized and are in operation. Moreover, the Filipino Christians, quite as a part of the general movement for independence, have developed a strong desire to have an independent church in the Philippines. In keeping with the Filipinizing policy of the American government, it is the policy of the mission to shift the leadership of the church to capable Filipinos as rapidly as such leadership may be developed. The discovery and training of such a leadership as may adequately interpret Christianity and direct the development of the native church lays a heavy responsibility upon education. It may be added that the fact that instruction in the Philip-

pires is given only in English materially simplifies the problem of missionary education, and offering a convenient medium of instruction, and making immediately available the best textbooks and literature in English.

MISSION EDUCATION NEED.

A number of types of educational work are needed to meet the need of missions in the Philippines.

1. There is immediate need for the preparation of native evangelists who will be able to carry the message to the present generation in the native languages. This preparation should be elementary in character and will need to be offered to young men of meager general preparation, and largely in the native dialects.

2. In view of the future development of an independent native church there is urgent need for the preparation of leaders who will be capable of bearing the responsibility of the future direction of Christianity in the Islands. This training must be thorough, based upon a broader general culture and in English.

3. Owing to the particularly free and influential status of the Filipino women, there is urgent need for the Christian training of young women, both for the home and for distinctively Christian work.

4. There is still another important educational work to be done through the dormitory for students attending the

high schools and the university, where these may be under the influence of a Christian environment and receive some instruction in the Scriptures.

MAKING PROGRESS.

At present the mission is carrying on work in three of these directions and has immediate plans for undertaking the fourth.

The mission has two Bible colleges for the training of evangelists and future leaders—one at Manila and the other at Vigan. The maintenance of two separate institutions, at least for the lower years of the course, is made necessary by the difference between the languages of the Tagalog and Ilocano provinces. It is the policy of the mission to unify its educational work as far as the language will permit by centralizing the work in Manila as the educational center of the Islands, by offering two years of training in both Ilocano and English in the college at Vigan for the preparation of evangelists and for the discovery of such young men as may be capable of further training in English in the college at the capital. The courses of the two schools are being worked out to articulate with this end in view. In like manner the college at Manila offers work in the first two years in Tagalog and English.

The Bible College at Manila is in charge of Mr. Bruce L. Kershner, assisted by Mrs. Kershner and Mr. Daugherty. The institution is tempo-



NORMAL SCHOOL BOYS, MANILA, P. I., PLAYING BALL ON THE GROUNDS OF NORMAL SCHOOL.

This school has 1,500 pupils. New University and Y. M. C. A. buildings can be seen in the distance. Our property for Bible College is near here opposite Filipino General Hospital and University Medical College.

rarily inadequately housed in a part of the Central Mission House on the Azcarraga. There are ten matriculated students. Gifts are available for an adequate equipment to cost \$40,000. From this fund a location has been purchased on Taft Avenue, immediately adjoining the university buildings and at the most strategic educational center in the Philippines. Upon this property will be erected immediately out of the remaining portion of this fund a building providing ample facilities for class rooms, chapel, and dormitory, with a residence for the missionary adjoining. The greater part of this fund will be expended for dormitory equipment for students from the university. The dormitory in connection with the school is at present located in the Central Mission Building and is under the supervision of Mr. J. B. Daugherty. Besides the students in the College of the Bible there are thirty-two students from other institutions in Manila in the dormitory, making forty-two in all.

BIBLE COLLEGE, VIGAN.

The Bible College at Vigan is in charge of Mr. D. C. McCallum, assisted

by Mrs. McCallum and Mr. W. H. Hanna. Vigan is the center of the Ilocario provinces as Manila is the center of the Island group. The college here is housed in a handsome new building erected at a cost of \$8,000 and providing facilities for class rooms, chapel, and dormitory. There are fifteen matriculated students. Besides the students in the college there are thirty-five students from the high school in the dormitory, making fifty in all. In the Vigan dormitory, as in Manila, all students who room in the dormitories are required to attend a morning chapel hour, at which, in addition to the worship, instruction is given in some fundamental Christian truth.

The need for the establishment of two training schools for young women—one at Manila for the Tagalog provinces, and another at Vigan or Laoag for the Ilocano provinces—is imperative, and is to be undertaken at the earliest possible moment. Instruction in these schools will be given partly in the dialect and partly in English, and they will be so located that there may be an interchange of instructors with the Bible colleges for several of the courses.



Group of students in training for the ministry, under President B. L. Kershner, Manila.

UNION MOVEMENT.

We record with pleasure the fact that there is in progress a movement among the evangelical bodies of the Islands to unite in a cooperative theological seminary for the training of a native ministry. This movement began in 1907 in the cooperation of the Methodist Episcopal and Presbyterian communions, the United Brethren joining in the project in 1911. The project has worked so satisfactorily that a cordial and gracious invitation has been extended by these co-operating bodies to the other evangelical communions working in the Philippines to join with them in the undertaking,

and the constitution has been submitted to the several communions for such suggested amendments as would make such a cooperation acceptable to all. Such a policy has not only lessened the expense of separate training by eliminating duplication, but has vastly increased the efficiency of the institution, and according to the testimony of all concerned has emphasized the common elements of their work and has greatly cemented their essential unity. The commission was much pleased with the spirit of the movement and feels that the Foreign Society will do well to give this friendly overture a most careful consideration.

THE MEDICAL MISSIONARY WORK.

R. A. DOAN.

THE MEDICAL MISSIONARY WORK.

The first time we attended morning chapel in our hospital at Manila the audience, consisting of convalescent patients, nurses, and sick people for the morning clinic, sang that good old song, "Pass me not, oh, gentle Savior." As

we traveled northward, a few days later, to our mission at Vigan and to our farthest station at Laoag, and realized that our physicians, Dr. L. B. Kline and Dr. C. L. Pickett, are the only doctors along the entire coast line from Manila to Aparri, a distance of more than four



Dr. L. B. Kline and Family, Vigan, P. I.

hundred miles, it seemed to us that a mighty chorus of these thousands of people who knew nothing about a physician was uniting in this same prayer for deliverance. The call has come, and it remains to be seen how fully we, as Christ's messengers, will answer the pleading of these needy people that they may not be passed by.

PLANNED WISELY.

In our opinion our board has planned wisely in establishing a hospital in every station we maintain in Luzon. Ours is the only communion which is doing this, and we feel certain time will demon-



Filipino nurses in Sallie Long Reid Hospital, Laoag, P. I., Dr. C. L. Pickett in charge. Only \$50 a year will support these good girls as they minister to the sick and teach them of Christ. The head nurse, in the center, receives \$300 a year.

strate the wisdom of this practical demonstration of the life and spirit of Him who has always been "touched with a feeling of our infirmities." Upon the wall of the hospital at Laoag is that comforting verse, "He that cometh unto me, I will in no wise cast out," and our physicians in the three Luzon stations are literally interpreting this glad message to the Filipino people.

OLDEST STATION.

Our oldest station is at Laoag, three hundred miles north of Manila. Dr. Pickett, who has been connected with the medical work there from the beginning, has established a great institution. Out of an old Spanish building, supplemented by a new concrete addition, a most convenient hospital, containing forty beds, has been built. Upon this center the people of the entire province of Ilocos Norte, containing two hundred thousand people, and even those far beyond, depend for whatever medical attention they may get. The Philippine government considers the work of such importance that it pays into the hospital fund a yearly subsidy of six thousand pesos (\$3,000). Perhaps the most important work the doctor is doing just now is the healing of hundreds who are afflicted with yaws. These patients are saved years of suffering by the use of a remedy which brings relief within twenty-four hours and entirely heals within a few weeks. The doctor cares for thirty to seventy-five people every day in addition to the heavy surgical work.

The hospital is a busy place and one would think it would absorb all the energy of the doctor and his good wife, but the best part of all the work is the enthusiastic evangelization of the people with the hospital work as a nucleus. The story of this great work is told elsewhere.

HOSPITAL NEEDED.

The hospital work at Vigan began when Dr. L. B. Kline came to the field two years ago. No hospital has been built at this point, although this is the ultimate aim. An old Spanish building has been used and Dr. Kline has minis-

tered to these people under circumstances that would have broken a less courageous man. We visited Vigan during the rainy season and could not enter the hospital, which is also his home, by the front door because about six inches of water stood in the entrance hall. He has partitioned a part of this building off by the use of a big bamboo screen. The floor in this part has been made higher than the other, and behind his screen, with a cheap operating table and with what instruments and equipment he has been able to gather, this fine young doctor performs the most difficult operations in His name. He has labored uncomplainingly in these difficult surroundings because his life is filled with the spirit of the Master. But it was our unanimous opinion that he should move into better quarters and that his family, composed of his wife and two sweet little girls, should be relieved of the unbearable strain of living in the midst of the patients by moving into a separate home. Surely such unselfish service as these people are giving should be made as efficient as possible by proper equipment and a home in which there can be sufficient rest.

BECOMING SELF-SUPPORTING.

The hospital in Manila has been established only a few months in the new quarters, a few blocks from the mission station. It is rapidly becoming self-supporting. The government also pays this hospital a subsidy of three thousand pesos annually, and many patients pay fees. The income at present provides for instruments, drugs, and running expenses. For July, which was the month previous to our visit, three thousand treatments were given at this hospital to ten hundred and forty-nine (1,049) different persons. The forty beds were occupied by fifty-seven different persons during the month.

A DYING BABY.

One afternoon as we came into the hospital we found Dr. W. N. Lemmon and one of the native attendants in the

little chapel, which is a part of his office. They were standing before a mother who was seated and holding in her arms her dying baby. She had been deserted by her worthless husband and the child had been brought to the doctor too far gone for him to heal it. When the mother found it could not live, she insisted upon taking it home, though the doctor told her the little one might die on the way. The mother in her ignorance felt that some religious ceremony ought to be performed, and so our brethren were trying to comfort her by telling her of the Saviour and explaining to her his words, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." During our brief stay we saw in many ways every day how the work of the hospital made a way of approach through which the hearts of the people could be prepared for the entrance of the Christ.

Mrs. Lemmon ably assists the doctor as superintendent of nurses and in looking after much of the management of the hospital. His fine young son, Ralph, who is nineteen years of age, is preparing to become a physician and will doubtless follow the example of his father in using his talent for the building of the kingdom.

THE ARGUMENT.

One item of statistics alone furnishes all the argument necessary for the continued aggressive work of our hospitals. Three out of every five children born in the Philippines die in infancy. The primary cause for this fearful loss is the ignorance of the mothers. They have no conception of the needs of the child, nor how to prevent its becoming ill. If in the years to come this race is to become a great people, our Christian forces must join with the educational program of the government, a plan of Christian teaching and service, else we will have a race of educated, godless people, whose last state will be worse than the first.

September 21, 1914.

THE EVANGELISTIC WORK.

S. J. COREY.

One of the striking things about our work in the Philippines is the great amount of evangelistic work that has been done, both by the missionaries and the Filipino evangelists. They have gone everywhere, preaching the work. In the beginning of our work in Luzon our American missionaries spent practically their whole time in this kind of work, exposing themselves in the rain and the heat, and enduring all sorts of hardships to get the message to groups of people here and there. As the work has developed, much has been done by our missionaries to train native evangelists, and through school and printing press to educate leaders and direct the churches into higher ideals of service. In whatever work the missionary has been engaged, however, the emphasis has been evangelistic. During the little more than a decade in which our workers have been on the Island of Luzon, churches with a total membership of over five thousand have been brought into existence.

CHAPELS.

Little chapels have been constructed in many places, usually by the Christian



Chapel in Liulin, Laguna Province.

people of the community, although in some instances partial aid has been given. No expensive buildings for church homes have been constructed, the best building built by our Filipino brethren costing less than \$600. The usual chapel is made of nipa or bamboo and is in keeping with the ordinary homes of the peo-

ple of the villages. Both Filipino evangelists and the missionaries have made much use of street preaching, and usually find little difficulty in getting a crowd of interested hearers. Evangelistic work has been more readily carried on in the Philippine Islands than in any Romanist country in the world. The Filipino is a very ready speaker, and the problem has not been to get evangelists enough, but to secure well-trained and reliable men who can do constructive, lasting work.

NATIVE WORKERS.

In many of the congregations both the conduct of the church services and the local evangelistic work has been carried on by native elders and deacons. During the year 1913 there were over eight hundred baptisms in our mission throughout the Island.

WORK IN MANILA.

Owing to the extreme rainy weather while in the Philippines, the commission was unable to see any of the churches in the villages, but were obliged to confine visitation to the cities where we have work. In Manila we have three congregations, with buildings and regular native pastors. The central church is in the mission building and has a membership of about three hundred. The Singalon congregation meets in a bamboo chapel which cost about \$200. The pastor is a very intelligent man, who has a good government position and gives his extra time to the church without charge. The Loretto church is of plain lumber and cost \$250. The pastor of this church receives \$20 a month and lives in a neat little bamboo house worth \$100. Besides the evangelistic work of these three men in the city, the students in the Bible training school spend Sunday afternoon preaching in various places in the city. Leslie Wolfe has had supervision of the evangelistic work of the city and the province during his absence on furlough in America. Dr. Daugherty of the mission is carrying this work besides his duties with the mission press. In the

Tagalog field, of which Manila is the center, there are twenty-seven churches with seventeen chapel buildings. All of these save one, have been built by the Filipino Christians themselves.

NORTHERN PROVINCES.

In the northern provinces of the Island our evangelistic work is centered in the cities of Laoag and Vigan, the two capitals of the provinces of Ilocos Norte and Ilocos Sur, respectively. From these two centers the evangelistic work has been carried on in a very vigorous manner, both by the missionaries and Filipino evangelists. The language in these provinces is different from that of the Tagalog field, farther south. Hermon P. Williams and W. H. Hanna began the evangelistic work in Laoag in 1903, and Mr. Williams withdrew to Vigan and began the work there in 1904. Since that time a large portion of the Ilocano field has been covered by these men and others in evangelistic work. In the city of Laoag, which has about thirty thousand people, the church worships in a good central chapel, and the morning we attended there were 150 people present and about the same in the Sunday-

school. Sunday-school classes are held all over the city on Sunday afternoon, and these are used as an evangelistic agency. The day we were present there were over seven hundred people, all told, in these classes. One service was held by the Endeavorers in the city prison. From Laoag many churches have been organized in the towns and villages of the province. Because of Mr. Williams's forced return to America on account of poor health, Mr. Hanna has been located at Vigan, and the evangelistic work at Laoag is being directed by Mr. Saunders and Dr. Pickett, who has charge of the hospital. Miss Sylvia Siegfried has also been a strong factor in this kind of work in the city, and even in the distant country places.

IMPORTANT CENTER.

Vigan is a very important point, although not as large a city as Laoag. This is a great center for Roman Catholic propaganda, and a very energetic American priest is located here, who offers bitter and ingenious opposition to the work of the missionaries. Mr. Hanna has charge of the evangelistic work here and in the surrounding district, and is



Nipa House of Filipino Evangelist, Loretto Church, Manila. These houses are made entirely of bamboo and are supported on bamboo posts about five feet above ground, as a protection from the rainy season and for privacy. This house cost about \$70.

conducting a strong campaign. We have an excellent church building in the city, with a good congregation, and the students in the Bible training school are used to do evangelistic work round about. A considerable number of churches have been established in this province, and some work done far up the Abra River among the pagan mountain tribes. In both Vigan and Laoag an evangelistic work is done by native Bible women and Christian nurses from the hospitals. Dr. Lemmon, of Manila, is also doing some of this work through his nurses.

One incident will prove to illustrate the bitter opposition of the Romanists at Vigan. Recently the agent of the American Bible Society brought a stereopticon and moving picture lecture on the Bible to Vigan. Those who paid admission were each given a copy of the New Testament in the Ilocano tongue. More than a thousand New Testaments were thus distributed to those who were interested in the lecture. The priest heard of it and also gave a moving picture exhibition, for which the admission charge was one copy of the New Testament. He secured about five hundred copies of those that had been given out and burned them in a bonfire before the students of his school.

OPEN BIBLE.

The evangelistic work in the Philippines, as in all lands, stands primarily for an open Bible for all the people. With the exception of places where American priests are located, as at Vigan, the opposition of the Romanists is not so severe. However, the people have long been subject to the superstitions and customs of the Catholic church, and this presents a hard barrier to break through everywhere.

Three things aid very materially in evangelistic work in the Islands. They are the natural religious instincts of the people, the enlightening influence of the American school system, and the reaction against the friars which came during the old Spanish regime.

THE WORK OF THE PRINTING PRESS.

One can scarcely realize, without studying it first-hand, what the influence of the printing press is in mission work. This is especially true in the Philippines for several reasons. In the first place the splendid American schools all over the Islands have created a hunger for reading matter, both in English and in the native tongue. In the second place, there is very little literature for the Christian people to read. This is especially true of the older ones who cannot read English. In the third place, the agitation among the people for political independence makes them chafe a little under direct missionary supervision, while the direction and teaching afforded by good Christian literature is most welcome to all. To these reasons may be added the real power which Christian literature always brings to mission work anywhere.

We have good mission presses in each of the distinct fields of Luzon occupied by our workers. The one in Manila provides for the needs of our Tagalog work, and the one in Vigan looks after the requirements of the Ilocano district. Mr. Daugherty superintends the Manila plant and Mr. Hanna the one in Vigan. From the Manila press goes out a monthly paper in the Tagalog tongue, with about five thousand subscribers and a constantly increasing subscription list. At Vigan a weekly paper is printed, which circulates in three thousand homes. Each of these publications have the Sunday-school lessons in them, besides many other helps. These papers contain helpful religious articles so much needed by the churches, and a page each of world news, which is eagerly read by the people. Besides these papers the Vigan press gets out a small news letter about the work for American readers. Both presses issue leaflets and tracts in large numbers which are used by the evangelists and other workers. Some of the students for the ministry are used to good advantage in helping with the presses.

The Missionary Treasurer.

BERT WILSON.

Every church should have a missionary treasurer, in fact the first treasurer that the church ever had was a missionary treasurer. Here are some reasons why the church should have a missionary treasurer:

1. He helps to advocate missions.
2. He creates a missionary conscience, in fact he becomes the walking conscience for the church on the missionary enterprise.
3. He helps collect mission funds; he thinks about the missionary funds of the church as a current expense treasurer thinks continually about the current expense funds.
4. He relieves the church treasurer. Most church treasurers are overworked. A missionary treasurer gives a definite task to a new man and relieves the overburdened current expense treasurer.

5. He guards the missionary funds. Many churches take missionary funds and use them for current expenses because it is all in one fund. The missionary treasurer keeps his own fund and thus removes temptation from the church treasurer.

6. He forwards the money promptly to the missionary boards, either monthly or quarterly, so that as the money comes in the boards get the use of it without waiting for the end of the year.

7. He keeps the church informed; if they are behind in the apportionments he lets it be known.

8. The missionary treasurer is scriptural, "where the Book speaks we speak." Let every church that has not followed the Scriptures along this line proceed at once to elect a missionary treasurer.

A Remarkable Recognition.

HUGH MC LELLAN

It is generally known that some time ago Dr. Macklin made a visit to the churches in Australasia. But perhaps it is not known how remarkable was the reception tendered him by the general public. Dr. Macklin's work among the poor, his land settlement plans, and his eminent attainments in the Chinese language and literature, in addition to his strictly evangelistic work, had made such an impression on the leading men of China that when it was known that Dr. Macklin was about to visit Australia, many eminent men wrote to people in Australia telling of the work of the doctor. Letters preceded him from missionaries and educators and statesmen. The result was that when Dr. Macklin arrived in Australia the whole people arose to greet him. Our own people had thought that the welcome would be confined to the church people. Imagine their surprise when they saw the reception broaden into a public function. The civil governments, the denominations,

the colleges and universities, all were eager to do him honor. The press was liberal in its notices, and many stories of Dr. Macklin's gifts in Chinese folklore and proverbs, his great translations and public services, were told in the daily papers. Dr. Macklin appealed to the British heart as one of a type they delight to honor. That type which can enter into the life of a foreign people and lift them up. He entered into the circle of men like Dan Crawford and Livingstone and Cromer, and the appeal to the British mind was instantaneous and striking.

Our own churches shared in the honor which came to him. Never before had they stood in so fair a light before the people. It is remarkable that the foreign missionary, the neglected and most poorly recompensed servant of the churches, should be the one to bring to the Brotherhood the greatest honor. It is an example of how the Lord makes those things which seem (to us) to be weak to confound the mighty. We might

have sent a dozen of our most gifted orators and preachers to Australia, and by dint of much advertising might have secured a passing recognition; but it would be a wild stretch of the imagination to believe that they could duplicate the reception given to the foreign missionary. The church is making no in-

vestment compared to the investment in Foreign Missions. The really great men of the church are not those who tend the ancient fires which burn on the altars of the homelands, but they are those who kindle the new flames in the midst of heathen darkness.

San Antonio, Tex.

Items of Interest.

Less than one third of the women of the world have ever heard of the name of Jesus Christ.

During the past year the life of Christ has been published in three leading papers of Japan.

Eighteen millions of Bibles were printed in the world during the year ending March 31, it is said.

The Presbyterians of Philadelphia, numbering 42,854, contributed for missions during the past year \$109,343.

A missionary has been appointed tutor to the sons of President Yuan Shi Kai, of China, and will soon take up his residence in Peking.

The Congo railway in tropical Africa was completed at a cost of \$12,000,000 and 4,000 lives. Not less than sixteen lives were sacrificed to build each mile.

India is one of the most religious countries in the world. In a recent census of its three hundred millions of people only fifty-two declared themselves atheists.

It is reported that there was an increase in the number of conversions in Mexico last year, notwithstanding the distressing conditions throughout the country.

The grand total number of pages or periodicals printed by the China Baptist Publication Society at Canton last year reached the enormous figures of 28,068,735.

The cost of the proposed \$15,000,000 cathedral in New York City would maintain 1,000 missionaries on the foreign field for the thirty years that that cathedral will be in building.

The Bible has been given to Africa, complete, in fifteen languages; portions, in over one hundred dialects. It is there and can never be expelled. There are now as many Christians in Africa as there were in the

whole world at the beginning of the first century.

It is just one hundred years since the New Testament in the Chinese tongue passed through the press in Canton. Last year 2,183,000 Bibles, New Testaments, and Scripture portions were issued in China by the British and Foreign Bible Society, and 1,168,965 by the American Bible Society.

Chinese farmers north of the Yangtse River are planting with wheat the fields where poppies used to grow. More than forty flour mills, recently put into operation, are now supplying the needs in densely populated districts all through this region. From now on less foreign flour will be exported to China.

Dr. W. M. Morrison, Luebo, Africa, says: "There is no home in Africa, no word for home. It is simply house. There is no word for wife. It is simply woman. There is no word in the language for husband. It is simply man. There is no word for brother, no word for sister, and saddest of all, there is no word in the language for virtue."

It is said that there are sixty-four mission ships in active service traversing every sea. They furnish many of the Christian missions with supplies. If all other ships were lacking with the means of bearing representatives of the cross to their fields and furnishing supplies to every land under the sky, these ships could do much in helping the present world-missionary force.

A missionary in Africa writes that a church was recently organized in Fulasi, Africa, and that there were 5,700 people present at the services. That church starts with a membership of 354. In the territory in which this missionary labors there are said to be twenty-five evangelists giving their full time to the work, and all are supported by the native Christians. It is stated that there are now 470,000 Protestant Christians in the empire of China. These churches are served by 546 ordained Chinese pastors.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

A. F. Hensley reports 192 baptisms at Bolenge since the report in May.

Mr. and Mrs. E. R. Moon are rejoicing in the arrival of baby girl, Eleanor May, on August 19, 1914.

Edgar A. Johnston, of Longa, Africa, writes that a report had come in of three hundred inquirers at Tumba.

Dr. L. B. Kline, at Vigan, P. I., needs a sterilizer that will cost \$125. It is hoped some friends will provide this amount.

Dr. Shelton finds things in better shape in Batang than he had dared to hope. The total loss of lumber and brick and medical and household effects was about \$1,440.

During the year David Rioch and family, P. A. Sherman and wife, and Miss Josepha Franklin, and Miss Mary L. Clarke, of India, will all return home on their furlough.

W. R. Hunt, who is now in England on furlough, writes that he is doing all he can in the work among the soldiers in camp and hospital. His experience in the Red Cross work in the Chinese Revolution and the subsequent rebellion gave him the key to fine doors in this service.

H. C. Hobgood reports having traveled 200 miles or more overland and 60 miles by canoe in Africa. He baptized during August 38 at Ifoku. Bongale is 275 miles by river from Lotumbe on the way to Tumba, where a great host of inquirers are waiting. This is the place where R. Ray Eldred died about a year ago.

Herbert Smith, on the Congo, reports that the missionaries have plenty to eat, but they cannot get money. He states that there is no need of any anxiety on the part of the people at home about the missionaries. He reports 24 baptisms at Lotumbe, July 12. Part of these walked 100 miles to be baptized, and then walked home.

Dr. L. B. Kline, of Vigan, P. I., writes: "The Commission left us this morning for Laoag. The rivers are very much swollen and I fear they will have a tedious trip up. The three men (not to mention Mrs. Doan and Austin) aroused great joy in our hearts. Their presence here is a comfort to us and I feel sure their message on their return to

the homeland will have a stirring effect on the church-in its obligation to missions."

Miss Sylvia M. Siegfried, returned missionary of the Foreign Society to the Philippine Islands, is teaching temporarily in the Mission School at Hazel Green, Ky. Her mother has been in poor health, and for this reason Miss Siegfried has not been able to return to the Philippine Islands, as she expected and as she desired.

Dr. W. N. Lemmon, 135 Gastambide, Manila, P. I., reports that a little child has been left in the hospital and the mother has not returned. She may have fallen a victim of cholera. And he says: "If any mother or Aid Society has an oversupply of children's clothes and will send them to us, they can be used very acceptably. Small packages can be sent by parcel post."

Miss Edna Eck, Bolenge, Africa, writes: "Our refugee women have just settled into their new eleven-room mud house and are very happy. This is quite an interesting work. They work, go to school and to inquirers' meetings, and each is also sewing her own dress. They get ten cents per week and about two dresses while they are with us."

Miss Margaret E. Darst writes from Chuchow, China: "I am in China now and glad of it. I can see where they do need workers so badly and no one to do it. It makes me feel as though I wanted to be divided up into a dozen pieces and help out. The language school does not open until the 15th of October, so I took the opportunity of coming up here to Chuchow and getting acquainted with the place. Really, it makes me scared to see what great possibilities there are here. There is so much need of a good girls' school. The present one is not so well attended this year on account of the poverty of the people, but Dr. Osgood says we could get every girl in the city if they just had the building and teachers. Their present quarters are so small and lack so many things that schools at home count absolutely necessary. I am so anxious to be able to speak to the people, but I find that smiles are understood even if you can't talk the same language. The people here are different from Nanking, and you can see they are suffering much more from the lack or failure of their crops."

Letters from the Field.

CHINA.

THE LEAVEN AT TANTSUEN, CHINA.

D. E. DANNENBERG.

About six years ago a strange young man began to attend the services at our Chuchow church. His name was Djeng Shi Hsiang, and he was then thirty years of age. He told us that the year previous to this, under the preaching of the China Inland Mission, he had joined the church in another province. After being here a short time only he was very greatly influenced by Mr. Chen Li Seng, who was pastor of the Chuchow church at that time. He soon asked to be baptized. Upon the recommendation of some



Djeng Shi Hsiang and Family, Tantsuen, China.

of our Chinese leaders he was made gateman of the Chuchow church. Although a fairly well educated man, he did the work of cleaning, etc., willingly and well. While acting as gateman he manifested considerable ability to converse with men about the meaning and blessings of the gospel. Shortly after our Bible College was started in Nanking we sent him there to be trained for the ministry. After two years he graduated and was placed in charge of the church at the little village of Tantsuen.

For several years Tantsuen had been noted as one of the most difficult out-stations in our mission. Several whose purpose was material gain had gotten into the church. The gateman in charge of the chapel had proved to be untrustworthy. Thus the church came to have a very bad reputation in the vicinity. When Mr. Djeng went there as pastor he was asked to use his influence and that of the church to aid these unworthy

members in the courts of law, etc. But he determined to know nothing among them save Christ and him crucified. Of course, these members lost interest in the church and ceased to have anything to do with it.

But Mr. Djeng went to work along other lines. He began to get from the hospital in Nanking medicines for malaria, sore heads, itch, sore legs, etc. He found a poor but strong school teacher who was out of a job, and started a small day school without any aid from the Foreign Christian Missionary Society. He was very kind and helpful to all. Before long the people began to say of him that he did real work. There are now fifty students in the boys' school and twenty in the girls' school. We have no building there that will accommodate the students, Christians, inquirers, and others at Sunday services. Mr. Djeng is highly respected in the community and the church has a correspondingly strong influence.

Mr. Djeng is supported by Mr. Thomas Edwards, of San Francisco, California.

Chuchow.

INDIA.

LETTER FROM A NEW MISSIONARY.

WILFORD H. SCOTT.

I have now been in Jubbulpore about a month and a half, and like it here. It is an opportunity to be associated with such a man as Dr. Brown. I always marvel at the amount of work he can get through with in a day, and he does it in a very thorough way, too. My first examination is only about a month off now; so, of course, I am still busy at the language, but I have time for other things. The last four Sundays I have taken a class in the Sunday-school here, and as well as enjoying it, it is a help to me in the getting of the language. This week I have taken up two classes in the Bible College—each one an hour a day, three days in the week.

Last week I made a trip out to Barela, our out-station here, and stayed there for three or four days. I was glad to get out there and see something of the people and the country. It is out that way that we have a territory of about 75,000 square miles and only the two native evangelists working there regularly. Last cold season Mr. McDougall with all the evangelists made a tour out through that country and found the people very friendly and responsive, so it does look as if we should be working it more

thoroughly than we now are. It may be that during this coming cold season I will get to make a trip out that way with the evangelists, and if so, I shall be very glad.

The dreadful war goes on in Europe and it looks to us as if it were likely to go on for some time. I have no doubt but that you can understand and appreciate the interest with which we follow its events. It is undoubtedly doing and will do great harm to the missionary work here. Society after society has sent word to their missions here that they must cut down all possible expense, and in some cases even the salaries of the missionaries have been appreciably cut down. We are hoping and praying that the war may not affect the work of our societies in the homeland. We are hoping, too, that the folks who were to come this fall may not be hindered from coming.

I must tell you a funny incident which occurred on my way out to Barela. I went out on my wheel and was going along pretty fast (we have splendid roads for that here), when all at once a pesky gnat took a notion to lodge in one of my eyes. It was one of that smarting kind; so I shoved on the brakes and was off in a "jiffy." When I jumped off, a few yards ahead of me were two women with huge bundles of grass on their heads. I guess they must have misunderstood my actions. Anyway, they began to yell for dear life. I don't think there was anyone within a mile for them to call to, but am sure they wanted me to think there was. I did not bother them long, though, for I was soon on my wheel and off again.

HUMAN SACRIFICE.

GEO. W. BROWN.

We are accustomed to think of human sacrifice as being the extreme to which heathenism can go. We have begun to flatter ourselves that whatever may be the evil practices of the non-Christian world, human sacrifice at least has been banished; but such is not the case. Only a few days ago we had the startling intelligence that such a sacrifice and been performed in Jubbulpore, within half a mile of the compound belonging to the Church Missionary Society.

The circumstances are as follows: A certain woman of the weaver caste had had several children born to her, but they all died either at birth or very shortly afterward. Desiring to know what to do in order that the next child to be born might live, she appealed to her spiritual adviser, who happened in this case to be a woman. The woman told her that the curse under which she was living could be removed only by the

sacrifice of some living child to the goddess who had put the curse upon her. Another woman was now called in, who kidnaped a four-months-old child belonging to a neighbor of the same caste. Secretly they murdered the baby, severed its body into fragments, and performed their magical rites. The services of a man were now requisitioned, who went out and dug a grave wherein the mutilated remains of the baby were buried. Of course the child was missed, and a search was instituted for it. In some way the matter was traced to its source, and a police investigation ensued. The grave was found and the body exhumed. Three of the persons concerned are now under trial for murder, and the fourth one as an accessory.

This is but one of the many calls constantly coming from India for more workers to come and proclaim the truth of Christ and to prevail upon the people to turn to the God of love, under whose reign such things are impossible.

Jubbulpore.

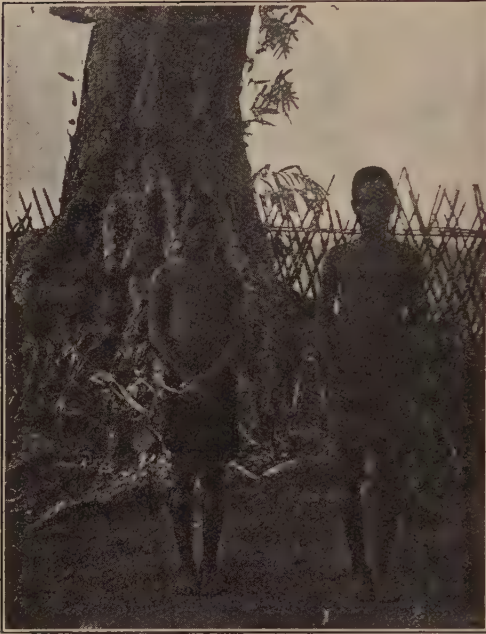
AFRICA.

FROM LONGA.

MRS. LILLIAN JOHNSTON.

I received Mr. Corey's letter, so full of encouragement, a few mails ago. How your letters do inspire us, and also the letters from our churches and friends at home! It just seems that we have got to make good, and I believe we shall, with so many prayers on our behalf. Sometimes I think the new missionaries are doing so little. We cannot preach or talk in the language much and have not a grip on things. I am beginning to see the fruit of our labors in the school, and I might say, even with my little work there. I have gone nearly every day since January and have tried hard to make the native teachers do better. I rather think they are doing better, for I am sure some of the pupils are learning much faster than before we took up the work.

I began a class in March. Now they are reading the Gospel according to Mark; rather feebly just at present, but they improve every day. I started them, and then let Nteke have them, and now Mr. Johnston takes them in the afternoons, and Nteke and I are starting another class the same way. Now, that is the fruits of our labors, even if it does not seem much. Mr. Johnston is not only teaching the reading of the text, but has shown them the pictures and talked with them about it as well as his knowledge per-



TWO LITTLE GIRLS FROM LONGA AS THEY
CAME TO THE MISSIONARIES FOR A HOME.

Their names are Jema and Mkanga.



THE SAME GIRLS THE DAY AFTER COMING TO
THE MISSION.

They are now learning to sew and do housework, and seem quite contented and happy.

mits, and in that way they are getting the religious teaching too.

Some day we hope to have out of that class twelve evangelists. Some may drop out, but we hope not, but one cannot tell what four or five years will bring to boys from ten to eighteen years of age. In a few months they ought to be ready for the Bible College at Bolenge. These boys hold the future of Africa; and is it a small work we are doing if we teach them aright? Surely ours is a tremendous task, however small a part we may feel at times we are playing, and how much more we shall do when we are more fully equipped.

By this time you have heard of our situation because of the European war. We are feeling its effects very little as yet, but nobody knows what a few days or months may bring.

A year ago to-day we were at Matadi. It almost takes my breath away to think a year is gone. We have been happy and well. Except for the fever I had at Christmas time, neither of us has had a fever. If we feel as if one were coming, we ward it off.

E. A. JOHNSTON.

While we have not a large territory, it is really more readily accessible than some of the others. There is evidently a larger proportion of habitable territory. The people are all of a good, strong type, except perhaps the Batswa. The people of Bolingo country are an unusually strong-looking folk, and as we try out the boys here in school we find them marking up to their physical appearance both in mind and in spirit. So if once we can give proper attention to itinerating, and at the same time keep the school work up to a high standard, with some one to look after the health of all concerned, I know of no reason why this station should not be as good as any of them, and to my mind it is more suitably located for centralized work than any other, though only the shifting tides of our outreaching work and the hand of Him who governs all can determine what is best.

We hear of three hundred inquirers at Tumba. Is not that a promise for the future? Life here is not spent in vain. It is already a year since our great pioneer and

pathfinder marked by his grave a mile more of our progress. Now we build our campfires on his trail and every day strike out into new regions. How long our fires shall burn, who knows? But the work will go on and Congo will be evangelized.

TIBET.

MEDICAL MISSIONS IN TIBET.

It was in 1899 that the Disciples in America first heard the voice from Tibet and its need to help, and began to demand that a mission be opened in that country. Dr. Susie Rijnhart had come from that land alone, having lost her husband and baby there. Her own health was not the best, but a determination to plant a mission among the Tibetans never left her, and she planned better than she knew.

Dr. A. L. Shelton had been appointed a medical missionary to Nanking, China. Tatsienlu sounded but little further than Nanking to him. When it was suggested that he go to Tibet he promptly accepted the offer.

On September 27, 1903, he and his wife reached San Francisco and met Dr. Rijnhart for the first time. They sailed on the *S. S. China*, as have many of our missionaries before and since. They reached Tatsienlu March 15, 1904, after a long and difficult journey overland of nearly three months. A snowstorm was raging when they arrived. It was not a warm reception. Dr. Rijnhart at once opened a dispensary and Dr. Shelton began the study of Chinese.

The missionaries left Tatsienlu July 7, 1908, and reached Batang July 24.

Perhaps no nation on the globe knows as little about medicine as the Tibetans. The facts about anatomy are learned from one of their modes of burial, the bodies being dissected and fed to the birds. Butter is the universal medicine. It is used as a salve for animals as well as men, for sickness and broken bones. Illness of all kinds is believed to be the work of devils or demons. One peculiarity of the Tibetan mind is that they can pray an enemy to death. Often all a man has to do, who has a grudge against another, is to send his enemy word that he is praying daily for his special guardian idol to kill him. This fact, coupled with the fear of the idol, usually accomplishes his purpose.

The missionaries mention this incident. A man whose son-in-law had gone to Germany received word that his daughter's husband was expecting to marry a German girl and never return again to Tibet or never again to send money to his wife or father. The old man was furious and said, with clenched

teeth: "You tell him I will kill him. I will pray every day to my idol that he will die. I can do it, and he knows I can."

To understand how people can be born and live and suffer and die, with no medical help to ease pain, is quite a difficult thing for one in such a country as America, where the ground is kept clean, the water is looked after, the food carefully examined, teeth cared for, and all pain stopped as soon as may be with the latest scientific methods and the keenest brains to use them. Will you try to imagine a land where these things are all lacking? The Chinese have a kind of medical science. In the past they have had the solace of opium in severe pain. The Tibetans have no medical science at all, and only a blind trust in the holy men to help them in all and through all ills.

LATEST FROM TIBET.

A. L. SHELTON, M.D.

We're in Batang at last, and so are the Hardys. We arrived about two weeks ago, and the Hardys a few days later. I've been waiting to write to you until I could ascertain accurately the extent of our losses. I was never received with so much kindness and good will anywhere. The people did everything possible to help us, and we're settled and hard at work again. We were greatly touched at the faithfulness of some of those left in charge. Some had protected our property at great risk to their lives.

Things are somewhat more settled here now, they say, than they were a year ago, although the Catholic priest from here was killed just before we came in. He was on his way to Litang, seven days from here. On this account the general would not permit us to come the regular road; so we had to go the northern road out of Tatsienlu, which is almost twice as long. We were twenty-nine days and Dr. Hardy thirty-three days. It is a hard, hard trip, and I trust we may not have to travel that way again, though I was rather glad we went that way, as I was able to be of service to some poor fellows on the road where no doctor ever goes. Had one thigh amputation—leg broken and rotten, done three years ago—and although I had to do it under a suspended sheet and in a sort of mud corral, the priest told Dr. Hardy, as he came along, that the man was getting along fine. The Lord makes up many things to us always.

As to our things:

1. We found things better than we had thought to find them. The dispensary had been opened and our microscope, electric battery, vaccinating outfit, knives, scissors, and

some other small articles had been taken, as well as beds, stools, tables, and about one third of the medicines. Loss, about \$400.

2. Building material. Very little of the lumber had been taken. The most serious loss was in brick, which had been used during the siege for building breastworks, etc. Estimated loss, about \$700.

3. Mr. Ogden's house had most of the things intact except some rugs and curios. Just what loss will be we cannot say till Mr. Ogden arrives.

4. Dr. Hardy, I believe, estimates his loss at about \$600, which includes several hundred boards purchased for refitting his house.

5. Our losses were unimportant, perhaps \$140.

There are so many things to do, we must do just those that call loudest. Three legs must be taken off to-morrow and two other serious operations. Then there are about one hundred wounded about ten days' journey from here that cannot be brought out. The general here has asked me to go with him, as he goes in about a week, and while conditions are such as not to warrant a journey under ordinary circumstances, the call is one that cannot be refused. So I'm going. Johnny will attend to those left here.

I had a talk with the general to-day, and he understands that to us a Tibetan and a Chinese are all the same as they are before God, and that all must receive the same treatment. It gave me an opportunity that I improved to the best of my ability. It is cheering to see the respect that all classes are beginning to have for Christ and his teaching. We started a man to Tatsienlu yesterday by the north road with the tents for the Ogdens and Bakers. They are putting in good time in study there now. As I passed Dr. Loftis's grave this afternoon I thought that surely his spirit must have been watching here while we've been gone.

May God make these years the greatest of our lives in the complete fullness of a service we so joyfully render unto him!

Batang, via Tatsienlu, West China,

August 5, 1914.

CUBA.

THE WORK IN CUBA.

W. L. BURNER.

The work for the month has been all we could wish, when we remember the storms we have had. We are now passing through an extremely wet week, and even a shower or drizzle will scare the majority of the people. Then, when absent a few times,

they lose the church-going habit. During the month we have had nine confessions on the field and one baptism. There are seven candidates in La Loma, our new work in Matanzas. We think we can baptize several of them soon now. We are planning a meeting in Manguito, where we have services twice a month, and will baptize a number if we can get the baptistry and some covering for it fixed. The Sunday-schools have been well attended. Julio Fuentes was in Cabezas last week on business and was asked to open work there. We distributed literature in this town of some two thousand or more about six months ago, but have done nothing more. There is no Protestant work there and we could easily work it through the man in Union with practically no expense, except perhaps six or seven dollars a month rent for a house. I have not yet told him to enter.

JAPAN.

THE GOSPEL ON HACHIOJI ISLAND.

FRED E. HAGIN.

Off in the Pacific, some 150 miles south of Yokohama, is an island called Hachioji. It has beautiful mountains on it and the coast



line is so precipitous and rocky that no anchorage is safe about the island when the winds are strong. On this island are 10,000 souls who are wholly without the gospel. In this number there were two only who had ever joined a church, and these two had moved to the island after they had learned

of Jesus. Its remoteness from the main islands of Japan and the inconvenience of travel by boat were the chief reasons why it has been neglected by all heralds of the Cross since the first missionaries came to Japan—now a full fifty-five years ago.

A PROVIDENTIAL OPENING.

The way our people came to open work on this island seems so providential that I will relate it in detail. Some years ago a young man by the name of H. Nagai left the island and went to California. Here he became a Christian and was filled with a desire to turn his own people Christward. Last winter, during a three-months' visit to Japan, he called on Prof. K. Ishikawa and asked how to go about sending the gospel to the place of his birth. And thus it was that he was

sent to me and put in an earnest plea that I go at once, as all things were ready and the hearts of many were waiting "to hear all things that have been commanded." He came as many as three times to my house with the same plea and promised introductions to his friends and to the governor of the island. Of course, I could do nothing but assent to an investigation, and thus it was last February, in company with Mr. Takagi, an experienced preacher from Chiba, I sailed on the *Chefoo Maru* for this island. When we reached it, after quite a trip, the sea was rolling so high that we had to drop anchor some ten miles away from the capital town, where we expected to hold our first meetings. So, after piling our satchels and boxes upon the rocky shore, we proceeded to bargain for a cow. There being no horses or wagons or jinrikishas on the island, they use their cows for transportation of everything that can be moved. After our patient beast was loaded with our effects, we plodded after it and our guide up and down hills, across streams, along muddy and shady paths and over rocks that made us sweat and made us noticeably weary.

A CALL ON OFFICIALS.

Even the first night at our hotel we had a welcome from several guests, who came to be our friends and later came in the church. Every night we held meetings and every night we had fine interest. Mr. Nagai had rightly sized up the chances. On this first journey we called on the governor and the chief of police. Both were very kind, especially the governor, who presented me with an official letter, saying that no one was visiting the island as a representative of Christianity and that he would be glad if we would come and establish a church. The letter was an unusual one, so I had it photographed.

READS LIKE ACTS OF APOSTLES.

On our second visit there were seven baptisms, and after the best instructions we could give they decided to observe the Lord's Supper, to hold weekly prayer meetings and conduct a Sunday-school. As I look back I can see that it is all the Lord's doings and that we were simply instruments to accomplish his holy will. There is something drawing, something compelling about the little band of saints there off in the Pacific. Idolatry all around them, with very little knowledge themselves about Christianity, and yet they have launched out on their own venture of faith and rejoice in hope of a full salvation when their Lord shall come and fulfill his promises! And will not some

readers of this report be drawn to remember this little band in prayer? That throughout the vicissitudes and changes of this uncertain world, even until the end of our Gentile age, the faith may abide at Hachioji and that an ever-increasing number may see the glory and divinity of Jesus and accept him as Lord of all.

WHO CAN ANSWER?

One incident has helped the faith of the believers here at Hachioji. Since we were there in June last, the young man who was a leader in the Sunday-school has passed away. But he passed away singing the Christian songs he had learned not more than six months before, and so long as he had consciousness he pressed fondly to his breast his copy of the New Testament. I sometimes wonder why there is such an unequal distribution of the Bread of Life. Why should cities at home with the same population of this island have a score of churches, and the members delight in being coddled and petted, and all the while this island and cities and other islands several times its population are left wholly without a knowledge of Jesus? Something is wrong! We cannot charge it up to God. I believe our churches are at fault and that the judgments of Almighty God will fall upon the whole of Christendom unless it repents and sends forth the gospel far and near till every soul shall have heard of the great invitation.

THE FIRST BAPTISMS AT HACHIOJI, JAPAN.

Eight o'clock in the morning was the time set for our candidates to come to the little hotel, from whence we were to go down the road for a mile and a half to the ocean's shore. A man of about fifty, who was formerly a village chief, was the first to come. Next was a young man from a good home, and next a young farmer rich in faith. The young woman, a daughter of the able man first mentioned, joined us on the way. And thus it was that four precious souls accompanied by a few friends moved slowly down the rocky road to make a new chapter in the history of this emerald isle washed by the waves of the Pacific. We who labored for them, repeatedly thanked God that at last, after nearly two thousand years of waiting, the gospel light had burst in upon the darkness. Notwithstanding our joy there were a few heart pangs that persisted in hurting. Early in the morning a young farmer who had asked for baptism had come to say that he would have to postpone it. He was a man over thirty, with a wife and three children. A more dutiful son never slaved for a penurious and tyrannical

father than he. When his father, with whom he lived, learned that he wanted to be a Christian, he raised such a storm that the poor young man cowered under his wrath. Another boy of twenty-two deferred baptism because his father, a loyal idolator, wanted none of the cross religion mixed up with that of his forefathers. Besides these two timid ones there were four others who wished baptism but could not muster courage to face the gossip and opposition such a step entailed.

Our baptismry was the most interesting I have ever seen. It was a rocky bowl of irregular outline, left very much as to shape just as the lava cooled off—when acres of molten rock came hissing and tearing down from the nearby volcano. This particular morning a storm was brewing and great blue waves with foamy crests came banging against a high wall of rock that shielded us directly from the sea. Ever and anon the spray would fall over upon our baptismry, and from other approaches the fretful inundations of spent waves would wander in and around the immense rocks and come gurgling and bellowing into our pool. These rocks,

forty and fifty feet about the sea level looked like cinders and were twisted into every imaginable shape. The exposed sides of mountains where the strata had been tilted or jammed together, the low booming of the waves, and the howl of the wind—all these wild, relentless, and combative forces of nature seemed in the farthest extreme from our prayers, our faith, and the Holy Being above, who, though unseen, was doubtless pleased that his love and his cross had been appreciated even if but by a few.

As we sang "He leadeth me," "There is a gate that stands ajar," and other songs, Mr. Takagi, the Japanese minister who accompanied me, buried our saints in the briny waters of the sea. One of the young men, as he stood in the pool, prayed for some time before he sank into his liquid grave. A prominent citizen of the town who went with us congratulated the candidates and said that, though he was not a Christian, he considered it an honor that it had been his privilege to be present at the first baptismal services ever performed on the island.

Hachioji Island, Japan.

June 17, 1914.



First Baptisms, Hachioji Island, Japan.